

HEALTHERS: SICKNESSE.

OR,
A COMPENDIOVS AND

briefe Discourse ; prouing, *the Drinking, and Pledging of Healthes, to be Sinfull, and utterly Vnlawfull unto Christian* ; by Arguments, Scriptures, Fathers, Moderne Diuines, Christian Authors, Historians, Councils ; Imperiall Lawes and Constitutions ; and by the voyce, and verdict of prophane, and Heathen Writers : Wherein all those ordinary Obiections,

Excuses, or Pretences, which are made to Iustifie, Extenuate, or excuse the Drinking, or Pledging of Healthes, are likewise cleared and answered.

By WILLIAM PAYNNE Gent. *Hospiti Lincolnensis.*

Isay 5. 11. 22. Haback. 2. 15, 16.

Woe unto them that rise up early in the morning, that they may follow strong drinke : that continue vntill night till wine enflame them. Woe unto them that are mighty to drinke wine, and men of strength to mingle strong drinke. Woe unto him that giueth his neighbour drinke : that putteth thy bottle to him, and maketh him drunken also, that thou maist looke on their nakednesse : the cup of the Lords right hand shall be turned towards thee, and shamefull springing shall be on thy glory.

Ambrose. Epist. lib. 3. Epist. Vercellensi Ecclesie.

Non propter voluptatem bibendum est, sed propter infirmitatem : pro remedio igitur parcimus, non pro delicia redundantius.

Owen. Epigram. Pars. 1.lib. 2. Epigr. 42.

Quo tibi potarum plus est in ventre Salutum,

Hoc minus epotis, hisce Salutis habes.

Vna salus sanii, nullam potare Salutem

Non est in pota vera Salute Salus.

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• ЗНІТ ТА НІ
• МОСКАЛІ

TO THE MOST HIGH AND MIGHTIE

PRINCE, CHARLES BY THE
Grace of God, King of great Brittaine,
France, and Ireland, Defender of
the Faith, &c.

Most Gracious and dread Soueraigne,
in (a) whose spirituall and corporall
health and welfare, the safetie, health,
and happinesse, both of our Church,
and State subfift: I the most unworthiest, and
meanest of your true and faithfull Subiects, pre-
suming on your Grace and Clemency, haue made
bold to consecrate this meane, and worthleſſe Tre-
tise, against Healthes, or Health-drinking, unto
your sacred Maiestie: and to commit my ſelue, and
it, unto your royll Patronage. The reaſons
which ſwayed and emboldened mee, to Dedicate ſo
ſmall a Pamphlet, unto ſo great a Patron, as
your Maiefie, were chiefly theſe.

a Vt partes
hominis in
corde vivunt,
ita partes Reli-
publice in Re-
ge: Cate Po-
lit. lib. 3. c. 7.

First, because your Highneſſe in regard of thofe
infinite, and many Healthes, which are daily ca-
rozed in your royll Name, throughout your King-

THE EPISTLE

dome, and else where : are more interess'd in the Theame, and Subiect of this compendious Discourse, than any other that I know.

Secondly, because your Maiestie of all other persons within your owne Dominions, are most dishonoured, prejudiced, and abused by these Healthes, and that in these respects.

First, in that your sacred Health, your Name, your Crowne, and Dignitie, by meanes of Healthes, are made the dayly Table-complement, Grace, and first salute of every iouall (b) Courtier, the Grandierieantie, and chiefe Allegiance of euery great, or peticie, of euery Corporation, Court, or Countrey Officer: the principall welcome, and entertainment, of euery riotous Gentleman: the Piety, and Meale deuotion, of many a Trencher-Chaplin: the Logick, Theame, and Rhetorike, of euery Pot-learned Scholler: the Phrase, and (c) Valour, of euery debauch, and roaring Souldiour: the Liuerie, and Table, Buttrie, Sellar-talke, of euery good-fellow Seruing-man: the Ceremonie, By-word, and Ale-discourse, of euery base Mechanicke, Clowne, and Countrey Peasant: the first Ingredient, of euery Drunkards Cup: the first Pot-seruice, at euery great, or meane mans Table:

b Perpetua e-
brietas aulica
viam modo est
Oblopus de
Arte Bibendi.
lib.2.

c Hui omnis in
bibendo est for-
titudo. De Elia
& Ieun. c. 12.
Tam inter e-
pulas fortis
vir esse potest,
quam in bello.
Eurip: Pany-
asides Stobæ-
us de Inconti-
nentia sermo
18.

the

DEDICATORIE.

the Song, the Antheme, Foote, or Musick of
every Festiuall and merry meeting : the Prologue,
or Præludium to every Drunken match, and
Skirmage : the Ornament, Grace, or Garland,
of every ebrious Round : the onely Ramme, or
Pol-axe to assault, to force, and batter downe ; the
most flexanious Eloquence, to sollicite ; and
the most energetical, and vncontroleable Argu-
ment to ouercome, the sobrietie, and temperance of
all true-hearted, reall, (d) Practicall, and blessed
Christians, (who make a Conscience of exceſſe, be-
cause the Scripture doeth condemne it :) the
chiefe Alectiue, Baite, or Stratagem, to draw men
on to Drunkennesse ; and the onely Patronage, and
protection, to iustifie, countenance, and beare out the
intemperance, and riot of all ſuch, who deeme Ex-
ceſſe, and Drunkennesſe a (e) vertue, not a ſinne ;
(at leaſt but veniall,) if your Maiesties Healthes
occasion it. And is not this a great affront, indigni-
tie, and dishonour to your Maiestie, that your ſacred
Health, your Name, and reyall Crowne, ſhould
bee thus prophaned, and banded vp and downe in
every Drunkards mouth ? in every Cup, and Can ?
in every Tauerne, Tap-houſe, Hall, or Seller ?
(unhallowed, baſe, and ſordid places, uniuorthy of
ſo holy a Name, and great a Preſence :) that every
degenerous, infamous, and ſtigmatical Belialist :

d Beatus, qui
diuinis Scriptu-
ras legens,
verba veritatis
in opera Bemis
de ordine vi-
te. Col. iii. 6. h

e Dicitur e-
brietas nunc
virtus maxi-
ma. Nec vi-
tium ebrietas
qualibet eſſe
potest. Obſo-
laus de Aute
Bibendi. lib. x.
&c. 2.

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euery deboist, and brutifh Pot-companion, (whose
(f) very company and acquaintance all Christians should abhor:) that the very off-scouring, dregges, and scum of men, should fo farre debafe, and undervalue them: as to proftitute them to their swinish finnes, and lufts; as to command them at their pleasures, to enforce, and toll on others to Drunkennesse, and Excesse: and fo to make the great Defendor of the Faith, the ground, the Patron, and grand Protector of all intemperance, as if Drunkenesse were the sole, and onely Faith that Kings defend? It was no little grieve, nor trouble to great and good King Dauid, that (g) hee was the Drunkards song: and shall it not then bee your Maiesties greatest grieve, and chiefe dishonour; that your royll Diadem, and sacred Health, should not onely be made the Song, the Phrase, the Complement, Ceremonie, By-word, and Pot-discourse; but euен the Glosse, the Text, the Religion, the Engine, Patronage, Plea, and Iustification, the Stallion, and Vizard of euery drunken Tol-pot; of euery fordid (h) hostile, and pernicious Parasite: as if you were no better then th^e Diuell Bacchus, the Idle god of Wine, of Healthes, and Drunkenesse? Doubtlesse, though it were the honour of Heathen Kings, and Diuell-gods in former Ages; to haue their Healthes,

f 1 Cor. 5. 11.

Ephes. 5. 11.

Turpe est ri-
rum ebrium a-
pud obrius ef-
fe: Turpe item
est, si soberius
cum ebriis fue-
rit. Theogni-
des apud Sto-
baeum: de In-
continencia,
Sermo 18.

g Psal. 69. 12.

h Pessimum
simicorum
genus landan-
ses. Tacitus
Agricola. Sect.
33. Genus ho-
minum adul-
toribus pessi-
lentissimum nullum
est: Plutarch:
de lib. Educan-
dis.

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Healthes carouzed, and quaffed off at every Festi-
uall, and solemne meeting; yet it is the greatest con-
tumelie, indignitie, and dishonour to any good, or
Christian King, who shold bee a very (i) God
on Earth, (not onely in respect of Soueraignetie,
and Command: but likewise in the (k) transcen-
dency of Grace, of Holinesse, and the (l) exem-
plarinesse of his practicall, Pions, regulating, and
reforming life:) to haue his Name, his Health, his
Crownē and dignity thus vilified and abused: by
sordid, beastly, and vngodly men, to such sinester,
sinfull, heathenish, and infernall ends as these: euen
to Patronize their grosse intemperance, and so to
drowne their owne, and other Soulēs, in Drunken-
nesse, Riot, and excesse of Wine.

Secondly, as Healthes doe thus dishonour, so
likewise they doe preindice, and wrong your sacred
Maiestie, in two respects.

First, in merging, quenching, and drowning the
multitude, beate, and fernency of those publike, and
priuate Prayers, which euery loyall Subiect owes
vnto your Grace. It is (m) Gods owne iniun-
ction, and it was, the Christians practise, euen
vnder Pagan (n) Emperours, in former ages,) that
Subiects should make Prayers, and Sup-

quem et ipsi imperatores propitium sibi inter ceteros malunt; praecantes sumus omnibus imp-
eratoribus, vitam illis prolixam imperium securum, dominum istam, exercitus fortes, se-
natum fidelem, populum probum, orbem quiescum, quecumq; hominiis & Cesarii votasant.

Tertul.Apolog.aduers.Gentes.cap.30.39.

i Psal.8.2.1.6.
Rex si officio
suo fuerit cum
laude perfum-
atis, quasi qui-
dam Deus in
terris est: sin-
gulari cultu
ac veneratione
dignissimus:
Osorius de
Regum Instit.
lib.4.

k Reges tanto
meliores pri-
matis hominē-
bus esse debent,
quanto eis ho-
noratores ex-
istunt. Isocra-
tes Panegyri-
cos. Ofor.1.4. De
de Regula
Instit.

l Facere recte
cives suos prin-
cipes optimos
faciendo docet:
Et cum impe-
rio maximus

sit, exemplo
maior est: Pa-
terculus Hist:
Rom.1.2.p.134
m 1 Tim.2.x.

2.3.
n Nos profa-
luto imperato-
rum Deum in-
uocamus ater-
num, Deum
vnum, et De-
um unusum,

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plications, and Intercessions for Kings, and all that are in authoritie : not drinke, carouze, or reuell for them, in quaffing downe their Healthes : But now alas, by reason of the Diuell's malice, and mens prodigious wickednesse : these holy and feruent Prayers, are turn'd into Hellish, Prophane,

Excessive, and Vnchristian Healthes: the (o) one-ly meanes to draw downe curses and diseases ; yea, woes and fatall iudgements on a King, and Kingdome : Hence it is now accounted a badge of Puritanisme, to make a Conscience of praying constantly, and priuately ; but a part of Protestantisme, Pietie, and true Deuotion, to make no Conscience of drinking openly, and bowerly, euen beyond excessif: it selfe, for your Maiesties health and welfare : Hence is it, that most men preferre their Healthes before their Prayers ; and therefore would rather drinke your Maiesties Health (p) a whole winters night, a day, a weeke, or moneth : nay, an whole yeare together, then Pray in priuacy, and feruency one hower for it : Hence is it, that many men place their Religion, Allegiance, and Deuotion in these Healthes ; thinking themselues most Pious, Loyall, and (q) Religious to their Soueraignie, when they are most Prophane, and Impious, most Riotous, and Luxurious ; in drinking downe his Health : whence they deeme

• Isay 5.11.12

13.22, 24.25.

Prou. 23. 29.

30.10. 1.5.6.

Nahum. 1. 10.

Amos. 6.6.7.

Isai. 27.1.2,3.

Hof. 4.3. 11.C.

7.5. Deut. 28.

59.60.61.

Mat. 24.49.50.

Luke 21.3.4.

compared to-
gether.

p Dies admo-

dum parus,

brenu etiam

mox vel hiber-

na potando vi-

detur.Basil.de

Ebrietate &

Luxu Sermo.

q Non proph-

etas melius es-

set quam sic

religiosus Mi-

auc.Felix.O-

etau: pag.77.

Sic cum se ma-

xime pios pu-

tant, tum ma-

xime fiunt im-

pii. Laftant.

de Iustit.lib.5.

cap.10.

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deeme it a greater breach of Allegiance, Pietie, and Devotion, not to pledge your Maiesties Health, then not to Pray for it. So farre haue Healthes of late, incroached vpon your blessed Prerogatiue, and best Inheritance, your Subiects Prayers for you : that they haue much allayed the heate and feruency, if not abated the multitude, and frequency of them, to your incomparable, and peerelesse losse.

Secondly, they preiudice your Maiestie exceedingly, in interessing, and engaging you, as much as in them lies, (contrary no doubt to your Maiesties most temperate disposition, and Pious resolution:) in the Excesse, and Drunkennesse of many others ; your Name being made a party to it, and your Health an occasion, Apologie, Pretence, or Iustification of it, without your priuitie, or consent. Alas, how many thousand persons, both are, and haue beeene drawne on to Drunkennesse, and Excesse, (especially at Festiuall, and solemne times of Ioy, and Thankefulnesse:) drinking their wit out of their Heads, their health out of their Bodies, and God out of their Soules ; whiles they haue beeene too busie, and * Of-ficious in carouzing Healthes vnto your sacred Maiestie, who required no such homage, nor seruice at their hands ? Much is the intemperance, and excesse, which your Maiesties Healthes occasion in every corner of this Iland, (which flotes in Seas of

* O pia deuotiō-
onis obsequiū !
qus existimant
illos ebrietate
placari, qui ie-
nissimis passiones
sustinere dedi-
cerunt. Ambr.
De Elia & Ie-
sus.cap.17.

The Epistle Dedicatōrie.

Sinne, and Drunkenesse,) and more are they like to grow, both to your Highnesse priuate, and the publike prejudice, if you preuent them not in time. And this hath caused mee to appropriate this Treatise to your Grace, aboue all other Patrons, that so I might present that losse, and damage to your Highnesse view, which Healthes may bring vpon you at vnawares, in interessing you in all the euills, that are occasioned in others by them, euen against your will and priuitie.

3^o Thirdly, I dedicated this Pamphlet to your Maiestie before all others; because as none are so much interessed in this Theame, and Subiect, so none are so fit, or able in respect of place, and power; (you being the supremest Magistrate, and (r) State-physition vnder God himselfe,) to purge these Hydropicall, Noxious, and superfluous Humours, and vnhealthy Healthes, out of the Body of our State, and Kingdome, which are now so much distempered, molested, and ouercharged by them, as your sacred Maiestie: Whose (s) Honour, Crowne, and brightest glory it will be; not onely to protect your Subiects, from all exterrnall violence, wrongs, and dangers, and to preserue their Liues, their States, their Peace, and Liberties, in these dangerous times, to the very vtmost of your power: but likewise to vn-sheathe

^r Rex medicus
est; & medico
comparatur, ut
saner. Plato de
Regno; Cate
Polit. l.3, c.4.

^s Nullum or
namenrum
Principis fa
fugio digniss
pulchritusq; est,
quam illa coro
na ob eius ser
uatos. Sen de
Clement, c. 26.

Principi &
imperatoris hoc
consilendum
est, ut ciues
seruent: Plu
tarch. A. o
theq. Populi
salutis gloriis
Principis:
Cassidorus: va
rium lib. 2.
Epid. 41.

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sheath (*t*) the sword of Soueraigne Iustice against all sinne and wickednesse : to execute wrath and vengeance vpon all them that doe euill, without respect of persons : and (*u*) to cut off all the wicked of the Land : (*especially*, all Gracelesse, Swinish, and vnthriftie Drunkards, the very Drones, and Caterpillars of a Commonwealth ; and the most vnmecessary, and (*x*) superfluous creatures of all others :) that so the weake, and sickly body of our State, (*which Healthes, and Drunkenesse*, as well as other sinnes, doe cause to (*y*) reel, and stagger like a drunken man,) may bee reduced to its perfect health, both to your owne, and our safetie.

Fourthly, I did it to interest your Maiestie, (*if it may stand with your Princely pleasure,*) in the defence and Patronage of this distressed Treatise : which here doeth humbly prostrate it selfe at your Maiesties feete, crauing your most royll Protection, and Allowance : that so it may diulge it selfe in despite of Bacchus, and his ebrious Crew, to the affronting, and suppressing of Healthes, and Drunkenesse, (*the Epidemicall diseases of our Nation, and the (*z*) World it selfe :*) else it is like to proue abortive, for want of Mid-wife Authoritie to countenance and bring it foorth. These are the reasons, (*Gracious Soueraigne*) that animated, and induced

^s Rom. 13.3.4.
Prou. 20.26. &c

^{23.5.} Rex are-
gendo distis
est : non autem
regis quis non
corrigit Aug.
Enar. in Psal.

44.

^u Psal. 101.5.6
^{7.8.} Immedi-
cabilis vulnus,
Ense reciden-
dum est, ne
pars sincera
trahatur, O-
uid. Metamor.
lib. 1.

^x Quid est bo-
mo ebrium nisi
superflua crea-
tura l huic
vita somnium
est : huic som-
nus mors est.

Ambr. de Elia.
& Iren. c. 16.
Ila. 24.19,20

4

^x Nulla in
parte mundi
cessat christas.
Plin. Nat. Hist.
1.14.c.22.E-
brietas rora
breviser non
cessat in orbe.
Sunt peccatum
bibilius omnia
plena virus.
Obstopax de
Arte Bibendi:
lib. 3.

me,

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me, to commend this worthlesse, and compendious Discourse, vnto your roiall Patronage: Not doubting but your Grace, vpon these preuious considerations, seconded by the noualitie, and rarenesse of the Subiect, whiche few haue largely handled: Will most graciouly owne it, and prooue a salfe, and sure Sanctuarie, both to mee, and it, against the malice, fpleene, and power, of all who shall oppose it. So shall this petty worke of mine, (whiche here I once more humbly offer vnto your sacred Maiestie,) prooue

(a) Ebrietate for-
titudinis per-
niciens. Basil.
de Ebrietate
& Luxu Ser-
mo.

(b) Gubernator
ebriosus, et qui
via ciuius[unq;
rei prafec-tus,
omnia subver-
tit sine manus-
gium, sine cur-
rum, sine exer-
citiorum, sine
quamcunque
rem fidei sua
commissam.
Plato, lib. 2.
de Repub.
Stobaeus Serm.
18.

Your Maiesties humble
and loyall Subiect:

WILLIAM PRYNNE.

To the Christian Reader.

Christian Reader, among al the grosse
and crying sinnes which haue of late
defiled, and ouer-spread our Nation,
and the World it selfe, there are few
more common, few more dangerous
hurtfull and pernicious, then the vnnaturall, vn-
thrifte, odious, and swinish sorne of Drunkennesse.
A sinne, which if we will beleue the (a) Fathers,
(nay, (b) Infidels, and Pagans whom Christians
should excell,) Is but a flattering Deuill, a sweete Pay-
son; a voluntary Madnesse; an inuited Enemie; a de-
prauer of Honestie; a wronger of Modestie; the Mother
of all Sinne, and Mischief; the Sister of all Ryot; the
Father of Pride; the Author of Murthers, Quarrels,
and Debates: the Nurse of Furie: the Mistresse of
Petulancie: the inflamation of the Stomacke: the
blindnesse of the Eyes, the corruption of the Breath, the
debilitie of all the members; the accleration of death;
and payson of the Sonle. A sinne which crackes mens

in Ebriet. Mr. Harris his Drunkards Cup. Mr. Ward Wo to Drunkards. The Homily against Drunkennesse. And Mr. John Dunwhams Disuasion from Drun-
kenesse. b Plato Symposium. Legum Dsal. I. Plini Nat. Hist. 14. c. 22. Zen-
ophon, de instit. Cyri. 1. 6. Memorabilium lib. 7. Seneca Epist. 24. 83. Plutarch. de San-
tate suenda. De adulas: & Amicitia. Horace Epist. lib. 1. Epist. 5. Tacitus de Moris
bau German. cap. 7. Stobane sermo 18. Ovid. de arte amandi, lib. I.

Credites,

To the Christian Reader.

Credites, exhausts their Purses, consumes their Estates, infatuates their Senses, besots their Under-standings, impaires their healthes, distempers their constitutions, subuerts their bodies, cates out their liues, ruines their families, grieues their friends, brings wrath and iudgements on their Countries, decayes their parts and morall vertues, disabiles them for all imployments, indisposeth them to grace and godlinesse, & all the meanes and workes of grace, and without Gods infinite mercy, and

*s Prou. 23.3.2 Nahum. 1.10.
1 Cor. 6. 10.
Gal. 5.21. Mat.
24.39.50.51.
d Luke 21.34
Ephes. 5.18.
1 Pet. 4.3.
e Pro. 23.29.
30. Isay 5.11.
22. Hab. 2.15.
16. 1 Pct. 2.11
Isay 28.1.3.
f 1 Cor. 6.10.
Gal. 5.21.
g 1 Cor. 5.11.
Pro. 23.20.21.
h See Master
Stribs Anatomy of Abuses,
p.77.78. Mr.
Wards Woe
to Drunkards.
Mr. Thomas
Beard his
Theater of
Gods ludge-
ments, 1.c.33.
i Tim. 2.12.13
Rom. 13.12.13.*

their sound repentance, (*c*) damnes their Soules. Strange it is, that this most vnnaturall, vnprofita-ble, vnpleasant, vnseemely, vreasonable, brutish, bale, and shamefull sinne of al others, which makes men odious and ridiculous vnto themselues, and all that see them : which transforms men into beastes and swine, or carcases of men: which fights against the (*d*) Lawes of God, of Grace, of Nature, Sense, and Reason; which (*e*) wars against the peace and safetie of mens soules; which (*f*) excludes and shuts out men from heauen, from (*g*) the societie and company of Gods Saints on earth; and (*h*) oft-times drawes downe many heauy, fatall, sad, and dreadfull iudgements on mens heads, (sufficient to amaze, to split, and daunt the hardest, & the strongest hearts, and to awake the drowsiest, and most stupified, or cauterized consciences of all such, who are infatuated, and benummmed with this hellish dropsie:) should so farre insinuate it selfe into the affections, and liues of men (especially in these radiant, blest, and resplendent dayes of grace, (*i*) which teach us to denie ungodliness and worldly lusts, and to live, soberly,

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soberly, righteously, and godly in this present world, looking for the glorious, and blessed appearance, and comming of the great God, and our blessed Saviour Iesus Christ) as to inthrall whole Nations to its base and slavish bondage, who profess themselues not onely to be men, or reasonable creatures; but likewise temperate, graue, and holy Christians. I confess it seemes a mystery and wonder vnto me, that naturall and reasonable men, (much more that such as beare the name, and face of Christians,) should so farre degenerate from the very principles of nature, and the rales of common reason, as to be intoxicated, inamored, and bewitched, with such an (*k*) inhumane, absurde, and swinish sinne as this, which hath no good, no honour, profit, pleasure, beautie, nor aduantage in it, to wiane, allure, or ingage men to it: yea, so farre to bee affected, and delighted with it; as to reioyce and glory in it; to magnifie, honour, or applaud, all those who are deuoted, or inthralled to it; and (*l*) to vilifie, reproach, and vndervalue such, who hate and loath it in their iudgements, or else renounce it in their practise. Certainly, if I did not know the trueth and probate of it, by ocular and experimetal demonstrations from day to day; I could hardly bring my vnderstanding to beleue; that men, that Christians should so farre affect, admire, or adore, so foule, so base, so vnamicable, so vnfruitfull, vnpofitable, and vnplesant a sinne; so vnnaturall and brutish a vice, as this Drunkennesse in most mens iudgement and experience is. The reasons (as I conceiue) why men are now so much infatuated

*k. Ebrietatem.
qui habet, se
non habet: haec
qui habet, ho-
mo non est:
hunc qui ha-
bet, non pecca-
rum facit, sed
ipsa est pecca-
rum. Chrysol.
Serm. 26.*

*l. Est in con-
ceptu frugalis
vita: libido po-
tando cunctos
prodigiosas re-
net. Nemo bo-
num nunc est,
nec strenuum
esse videtur
Plurima ni-
poterint perde-
re vina bibax.
Nullus eris si
sunt ignava ad
pocula nullus
eris. Obisopeus
De Arte Bi-
bendi. l. 2.
pocula vires,
Plurimani
succes pocula*

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ted with this odious, execrable, and vnpleasant sinne, are briefly these.

The first, is that very inbred corruption, and prauitie of humane nature : which (*m*) being a lawlesse, and unruley euill, that neither is, nor can be subject to the law of God, till it be mortified, or subdued by the power of grace; doeth beare downe all the bounds and rules of Nature, Reason, Religion, Temperance, and Sobrietie, (*n*) carrying men headlong vnto Drunkenesse, Riot, excesse of Wine, and all vnreasonable, vnnaturall, and beastly sinnes, euen with a full carere.

* Ephes. 2. 2. 3

The second, is the (*o*) power of the Prince of the ayre, the spirit who now worketh in the children of disobedience, intending the lusts, and desires of their flesh and minde; and carrying them captiue vnto sinne. Who hath lately gotten such high predominancie in the soules of vicious men, and added such impudencie, and vnbridelednesse vnto their sinnes and lusts : that they doe not onely (*p*) glory in their Drunkenesse, and grosse intemperance, (*q*) Proclaiming it oft times vnto the World, with * Songs and shoures, with Cornets, Drummes, and Trumpets (the common Melodie, Solace, or incendiaries of their Licentious, * Mad, Deboist, Bacchanalian, Prophane, and heathenish Healthes, and Pot-battels,) but euen purposely bend, and set themselues against the God of Heauen : trampling his Word, and all his Precepts vnder foote : violating the very lawes of Nature, and rules of Reason : breaking all the cords and ligaments of Modestie, Temperance, and Sobrietie, as if they had no

p Phil. 3. 19.

q Esay 3. 9.

* Esay 24. 9.

* *Hoc non est gaudere, sed emovere bibonem,* Obsopœus de Arte Bib. lib. 2.

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no Lord, no God, nor Ruler ouer them : selling themselues wholly vnto all Excesse, and wallowing like so many base and filthie Swine, in the mire and puddle of Drunkenesse, and Vomite ; as if they were borne for no other purpose, but with that infamous, and drinke-deuouring (*r*) *Bonofus*, for to swill and drinke.

The third reason of the encrease, and growth of Drunkenesse, are those many Specious, Popular, Amiable, and bewitching names, and titles; where with this vgly, odious, and filthy sinne, together with the Practisers, Patrons, and Abettors of it, are beautified, and applauded ; and those common tearmes, or mottoes of ignominie, and reproach, which Satan with his ebrious crue, haue cast vpon the Graces of Temperance, and sobrietie, and on the persons of all such Holy, and abstemious Christians, who doe in trueth pursue them in their liues and practise. As all (*s*) other sinnes and vices : so Drunkenesse is now browded, (*t*) (nay countenanced, iustified, and applauded,) vnder the popular, and louely Titles of Hospitalitie, Good-fellowship, Courtesie, Entertainment, Iouialitie, Mirib, Generositie, Liberalitie, open House-keeping, the liberall use of Gods good creatures, Friendship, Loue, Kindnesse, good Neighbour-hood, Company-keeping, and the like ; and Drunkards are likewise magnified, and extolled, vnder the amiable, reuerenced, and applauded termes of Good-fellowes, Wits ; Poets ; Courteons, Sociable (*n*) Merrie, Iouiall, and Boone-companys. *hac celebris nunc cunctis gloria : cunctis, Quaritur hac nomen, gratia, fama, favor.* Obsopeus De Arte Bibendi, l. 2. u *Hac tamen illorum cum faciant hilares nistique vocantur. Iuuenal. Satyr. 21.*

*t Bonofus non
vt venas na-
tum est, sed vt
bibat. Flavias
Vopifex: Bon
nofus: Lypsius
Centur, Mis-
cell. Epist. 51.
Theatrum vi-
tae humanae.*

*s Quicquid vi-
tuum erat, vir-
tutis nomen
induit. Putea-
ni Comus.
Probitatis in-
certia nomen,
Infinita formi-
do subit. Clau-
in Eutrop. l. 2.
Nequissia elaf-
ses candida voo-
la ferunt. Pe-
tronius. p. 154.
Vitia pro vir-
tutibus hodie
habentur. DiG.
Cass. Roman.
Hist. l. 58.*

*Non solum vi-
tiosas, sed et vi-
tia laudator. Seneca Epist.
114.*

*t Dicitur e-
brietas nunc vir-
tus maxima :
nemo. Carpen-
tem hunc sicco
rebitur ore to-
quis: Quaritur
hac nomen, gratia, fama, favor.*

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ons : Generous, Liberall, Free hearted, Valiant, and
heroicke Sparkes, and Spirits : Sociable, Pleasant, and
good-natured Gentlemen : Open, Liberall, or free
House-keepers ; merry (*x*) Greekes, and such like stiles
and titles : which set such a laudable, amiable, and
comely glosse on Drunkenesse, and Drunkards,
which are full, loathsome, and deformed in them-
selues : that they doe euен (*y*) secretly, and (*z*) dan-
gerously insinuate, and instill this beastly and pernici-
ous vice, into the affections, liues, and practise of Carn-
all, Gracelesse, and ungodly Men, whiles they present
it to them, as an honest laudable, and necessarie vertue,
without which there can be no loue, no true soci-
etie, nor hospitaltie, mirth, or entertainement in
the World : whereas they could not but abhorre
it, together with all those whose liues are tainted
and defiled with it, did they but suruay it in its
proper colours. Now as Drunkenesse, and Drun-
kards, are thus countenanced, and applauded vnder
these popular, and insinuating titles ; so Tempe-
rance, and Sobrietie are deformed, vilified
sentenced, and scoffed at, vnder the approbrious,
and disdainefull names, of Puritanisme, Precisenesse,
Stoicisme, Singularitie, Vnsociableness, Clownish-
nesse, Rudenesse, Basenesse, Melancholly, Discourtese,
Pride, Surlineesse, Disdaine, Coynesse, and what not ;
(a) and Temperate, Abstemious, and Religious Christi-
ans, who make a conscience of Excesse, vnder the
ignominious, and reproachfull stiles, * of Puritans,
Precians, Stoikes ; Vnsociable, Clownish, Rusticke,
in specie lare. Oforius de gloria 1.1. Sect. 7. a Dat vensam coruic, vexas censura columbas. Iuuen-
Satyr. 2. * Insani sapiens, nomen feri equum inquit, Ultra quam satius est virtutem si
petas ipsam, Horace Epist.lib. 1. Epist. 6.

Pernorse,

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Peruerse, Peccifh, Humorous, Singular, Discourteous,
Nigardly, Pragmaticall, Proud, Vnmannerly, Dege-
nerous, Base, Scrupulous, Melancholly, Sad, or Discon-
tentred persons. He that is now (b) more Holy, Tem-
perate, or Gracious in his life and carriage, then the
ordinarie sort of men: Hee that is reclaimed from
his Ebrious company, and Drunken courses, and
will not Drinke, Rore, Health, play the Good-
fellow, (c) or runne into the same exceffe of Drunken-
neffe, and Intemperance that others doe, or as him-
felfe did heretofore, out of Conscience, Loue, and
true Deuotion towards God: is forthwith hated,
and branded for a Puritan, an Hypocrite, a Precision,
and I know not what besides: even by such who
deemed him an honest man, a sociable, boone, and
good companion heretofore, when as hee would
Swill, and Drinke, and Health, as well as others:
(as if his Temperance, and Sobrietie did de-
prave, at least disparage him:) an infallible argu-
ment, that Puritans, and Precisionians, (as the World
now takes them) are the most religious, holy,
temperate, and abstemious men of all others; be-
cause they are generally hated, stiled, and reputed
Puritans or Precisionians for this very caufe; that they
are quite reclaimed and estranged from Drunken-
neffe, healthing, good-fellowship, and exceffe of
wine: and become more temperate, holy, and religi-
ous in their liues then other men, whose ebrious, and
luxurious courses they vtterly abandon; (d) yea

b An non hoc
ita sit in omni
populo? nonne
omnem expe-
runt vir-
tutis oderunt?
quid Ariphides
nonne ab eam
ipsam causam
pulsu est per-
tria, quod pra-
ter modum in
fatu effec? Ci-
cero Tusc.
quest. l. 5.
• 1 Pet. 4. 3. 4

d Sunt aliqui
intempestine
boni: qui cor-
ruptis moribus
publicis consu-
cum bene re-
uendo faciunt.
Ergo tanquam
scelerum &
malitia sua
tefes extirpa-
re funditus
nituntur, &
sollere: gra-
uesque sibi pu-
tant tanquam
vita eorum
coarguntur.
Idcirco aufer-
rantur, quis-

bus cor am vinere puder, qui peccantium frontem et si non verbis, quia tacent, tamen
ipso vita genere dissimiliferunt & verberant: Castigare enim videtur, quicunque dis-
sentit. Laftantius de Iustitia, lib. 5. c. 9.

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censure and condemne, by their practicall and holy
lines. This magnifying then of Drunkennesse and
Drunkards vnder these popular, glorious, and
applauded titles, which sound full sweete and
pleasant in the eares of most: and this depressing
and vilifying of Temperance, Sobriety, and absti-
mious Christians, vnder such ignominious, scorne-
full, base, and vndervaluing termes, (which make
an harsh, preiudicate, and vnpleasant noyse,
among the carnall, loose, and vulgar Crewe,) is
one of the maine and chiefest causes why Drun-
kennesse doth now so much diffuse and spread
it selfe.

e 1 Iacobie.9.
4 Iacobi c.5.
7 Iacobi c.10.
2x Iacobi c. 7.
f Lex noua &
fus non recepta
viribus careat,
& defuetudi-
ne tollatur.
Gailius Pract.
Obser. ob. 110.
g See 4 Iacobi
c.9.
h Inferiorum
culpa ad nullos
magis referen-
da sunt, quam
ad desides neg-
ligentesq; re-
ctores. Impu-
nitas enim in-
curia soboles,
infidelitas ma-
ster, transgres-
sionum matris.
Bern.de Con-
fid.lib. 3.c.5.
Quia illuc re-
rum pudor?
qua esse possit
insegritas, &
ibi quidam
improbos de-
sunt? Cypr.
Epist.l.2.Ep.2.
Donato. Le-
ges optimas si
negliguntur,
dissolutionem
pariunt. Case.
Pol.1.5.c.7.

The fourth cause of the increase of Drunken-
nesse, is the negligence and coldenesse of Justices,
Magistrates, and inferiour Officers, in the due
and faithfull execution of those laudable and pious
(e) Statutes, enacted by our king, and State against
this odious, swinish, vnthrifthy, and State-disturb-
ing finne: which if they were as duly executed,
as they are generally neglected, (and so (f) abro-
gated, or evaucuated for want of execution) this noxi-
ous dropsie and disease of Drunkennesse would
soone bee cured. If Justices and Magistrates, were
as diligent to supprese and pull downe Drunken-
nesse and Alehouses, as they are industrious and
forwards to Patronize and set them vp, (g) to the
great disturbance, hurt and preindice of our Christian
Common-wealthe; the wings of Drunkennes would
soone bee clipt, whereas now they (h) spread and
grow from day to day, because the sword of execution
clipe them not.

The

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The fift caute, why this gangrene or leprofic
of Drunkennesse doth so dilate, and propalate it
selfe, is the ill example of some great men, Gen-
tlemen, Clergiemen, or others, who instead of
being patternes of temperance and sobriety vnto
inferior persons, who ought to take example by
them, are oft times made their presidents and plot-
formes, of Drunkennesse and excesse; (*i*) transcen-
ding them in ebrios, deboist, intemperate, and lisen-
tious courses, as farre as they exceede them in theirie
place and dignitie. When Gentlemen, (*k*) great
men, Magistrates or Ministers, who should bee
guides and curbes to others, shall take delight in
Drunkennesse and excesse: either approuing them
by their owne personall practise; or else by tolle-
rating or countenancing them in their owne ir-
regular and misgouerned Families, (which are oft
times made the very Theaters of Bacchus, and the
seminaries, sinkes, and puddles of Drunkennesse,
ryot, and intemperance; vnder pretence of hospi-
tality and free housekeeping:) (*l*) no manuale if
Inferioris (who commonly adore Superiors chiefe
and greatest (*m*) vices, as so many glorious and re-
splendent vertues:) doe euuen plunge themselues,
into the very dregges and boggs of Drunkennesse,
and grosse intemperance, with greedinesse and
delight; being animated, and fleshed by those greate
examples, As (*n*) all men; so Magistrates, Ministers,
Gentlemen, and great men especially, doe sel-
dome erre alone; If these would but reforme them-
selues, and rectifie their vnrule and disordered
ita cadit ut non aliux inse astrahat. Seneca de Vita Beata, cap. 6.

*Quantum
praeclllans co-
serio magis-
dine, tantum
prafstant impu-
ritate. Salu.de
Gub.Dcll.7.
p.277.*

*k Velocius &
citius nos cor-
rumptunt vir-
orum domesti-
ca exempla, cu
subeant animos
magis autho-
ribus. Iuuen.
Satyr.14.*

*l Non ampli-
us mirabor cu
peccant qui ge-
nere ignobles
sunt quando ha-
qui summo lo-
co nati sunt,
peccar. Sopho-
cles Ajax Flag.
Num 1195.*

*m Cum turpia
placent in qui
habentur boni,
certe valde ho-
nesta videuntur
esse malis.*

Euripid. Hyp-
politus Cor.

Sect. 410.

*n Nemo sibi
tantum errat,
sed alii erroris
causa & au-
tor est. Nemo*

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o Domum suam coercere plerisque haud minus arduum est, quam prouinciam regere. Tacitus Agricola vita. cap.7.

Families, (which is (o) as difficult a task to many, as to rule a Province.) this sinne of Drunkennesse would soone grow dry and out of fashion: where as now their ill examples feede and nourish it.

The last though not the least occasion, why Drunkennesse doth so much encrease and superabound among vs; are those common Ceremonies, wiles, and Stratagems, which the devill and his drunken rowt haue plotted and inuented, of purpose to allure, force, and draw men on to Drunkennesse, and exceſſe of wine. Not to diue into the depthes and misteries of the black, the heathenish, execrable, and Infernall (p) Art of drinking, in which I (q) was never learned nor experienced: nor yet to mention (r) the drinking by the Die, by the dozen, by the yard, or such like hellish & vnchristian pollicies and alectives, which Drunkards vſe, to force, to draw, or lead men on to Drunkennes; in which euery Alewife and Maulsucker are farre more learned and skilfull then my ſelfe: I dare auouch it for an approued truth: that there is no ſuch common bayte or stratagem, to winne, to force, intice, or lead men on to Drunkennes and intemperance; as this idle, foolish, heathenish, and hellish Ceremonie, of beginning, ſeconding, and pledging Healthes; which is nothing else in verity, but a Bawde or Pander vnto Drunkennesse, or a præludium, in-ter, way, and paſſage vnto all exceſſe. If Health-drinking (which is now the very mother and nurse of Drunkennesse) were but once ſuppreſſed and banished the world, as an abominable, heathenish, or vnchristian, Rite, (s) which

p See Opſopœus, de Arte Bibendi.

q Melius eft aliquid neſciere, quam cum periculo diſcere. Hier. Tom. 1. Epift. 22. c. 13.

r See Mr. Johns Downam his Diſſertation from Drunkennesſe: Master Harris his Drunkards Cup, the Table of Drunkennesſe, & his porands.

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(s) which had its birth and pedigree from hell it selfe: ^f See Argument 14.

the sinne of Drunkennesse would quickly vanish
and grow out of vle: And this hath caused me to
propalate this short and rude Discourse against these

Healthes, vnto the publique view: that so I might
at least asswage, if not expell, the dangerous drop-
sie and disease of Drunkenesse, (t) which makes

our Land, if not the world it selfe, to mourne and

Languish; by drying vp these noxious humours and

vnhealthy Healthes, which feed and nourish it.

A Treatise (I suppose) which though it may
seeme harsh and vncouth at the first, to many ha-
bituated infatuated, incorrigible, or cauterized

Drunkards, resolued for to live and die in this their

sinne, though they frie in hell for euer after; or to

praiudicate, (u) and prepossessed affections, (who

would rather maliciously foreiudge, and rashly censure

this Discourse & me before they reade it, then take the

paines for to peruse it, because they presume, that

none but nouellizing, factious, precise, or ouerzea-

lous Puritans condemne these Healthes, and that

not out of judgement, but of peeuiish frowardnes:) Yet questionlesse it will be acceptable and pleasing

vnto many: not onely for the (x) nouality and

strangenesse of it, which addes delight and accepta-

tion to it: as treating of a Theame or Subject where-

in few haue lately, purposelly, or largely trauelled,

especially in our English tongue: but likewise in

regard of the benefit and vsefulnessse of it: as being

^f Hosea 4.3, ii
" I shall say
to thele, Le-
gant prius, &
postea de pessi-
ant: ne vide-
antur, non ex
iudicio, sed ex
odis prafump-
tione ignorata
danare. Hier.
aduer. Ruffini
1.2 c.9. Tom. 2

pag. 251.
x Naturale est
potius noua
quam magna
mirari. Ita e-
nam composi-
sumus, ut nos
quoridiana se
admiratione
digna sunt,
transcant; con-
tra minimaria
quoq; rerum si
insolita prodie-
runt, spectacu-
lum dulce fia-
Sen. Nat. quest.
lib. 7. c. 1. Acri-
or est cupiditas
ignota cognos-
cendi, quæ noua repetendi: ad noua omnes cōcurrunt, ad noua cōueniunt. Sen. controvers.
1.4. Proem. Nouitas auditoribus lenocinatur. Plin. Epist. 1.2. Epist. 1.9. Noua & non in
promptu posita, admirationem sui excitant auditorem, alliciunt. Plutarch. de Homero
Est quoq; cunctarum nouitas gratissima rerum. Ouid. de Ponto, lib. 3. Elig. 4.

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very seasonable, tutable, and needfull for these: intemperate, and bacchanalian times of ours: where in *Healthes* and *Drunkennesse* doe so much abound (especially in those festiuall and blessed times of ioy and thankfulness, wherein our temperance, sobriety and holinesse should most excell:) that wee may iustly feare, they will drown vs in some great and generall deluge of Gods iudgements ere it be long, and cause the Lord to curse and crosse vs in all our enterprises and deaignes (as he hath done for sundry yeares, though (y) we consider and lay it not to heart, in that penitent and soule-affecting manner as wee ought) vntesse wee speedily repent vs of them: For alas, how can we possibly expect or hope, that God should auocate or withdraw his iudgements from vs: that he should blesse and prosper vs in any kind; that he should plead our cause, or fight our battels for vs: that he should guide, direct, or blesse our King, our Queen, our Counsellours, our Nobles, or our Rulers, (z) whom God doth oft times curse & alter for the peoples sinnes:) that he should speed our Generals, our Capaines, our Naues, or our Armies, (a) which the troopes and armies of our sinnes, and not the force and proweſſe of our enemies, haue vanquished and put to flight:) when as our *Healthes* are faire more dense and frequent, then our *Prayers* for them? when as we ouerwhelme and drown our

9 Ifay 42.24.
25. Prou 23.
34.2.5.
2 Reges quando boni sunt munera est
Dei: quando vero mali, sceleris est populi:
Secundum meritum plebeium disponitur vita rectorum. Ira
sciente enim Deo, male re
gorem populus suscipiant, qualem pro peccato merentur.
Non nunquam etiam promilia populi reges mutantur: et qui ante videbantur esse boni, accepto regno sicut insiqui. Isidor.
Hispal. de Sū: Bono, l.3. c.28
Cencul. Parisiensis sub Ludi-
nico Et Lotho-
rio 829.l.2 c.1

a Non ignorauimus fortitudine obviamur, sed solum vitiis nostrorum impuritate superamur. Nemo sibi aliud persuadeat, nemo autem arbitretur: solum nos morum nostrorum vicia vicecent. Salu. de Guber. Dei. lib.7 pag.238.278. Noſtris peccatis barbari fortis sunt: noſtris vitiis Romanus superatur exercitus. Hieron. Epift.3.cap.10.

soules

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soules and spirites, and quite (b) enervate, and dis-
solve our bodies (which are, or shoulde be (c) Tem-
ples for the holy Ghost to dwell in,) with Drunken-
nesse, Ryot, and excesse of Wine ; and cause the
Lord of Hostes himselfe to bee our Enemie,
(d) whose force and power, no creatures can resist,) by our Intemperate, Ebrious, and Luxurious sins ?
When as we put away farre from vs the euill day, and
cause the seate of violence to come neare : stretching our
selues upon our conches, and beds of Iuorie : eating the
Lambes out of the flockes, and the Calves out of the
stall : chaunting to the sound of the Viole, and inuen-
ting to our selues instruments of musick, (in these
dangerous, sad, and dolefull times, when as teares
should bee our mirth, and chiefest solace,) which
doe so farre infatuate, and stupifie our hearts and
iudgements; that we regard not the workes nor iudge-
ments of the Lord, neither consider the operation of his
hands ; (which wee may iustly feare, are working
of our ruine :) drinking Wine in bowles ; rising vp
early in the morning, that we may follow strong drinke,
and continuing at it until night, till Wine enflame vs ;
as if we were free, from feare of euill, or as if there
were no God in Heaven for to punish vs : and yet,
not grieving for the affliction of Ioseph, nor for our
manifold and great rebellions against our good
and gracious God : whose (f) patient goodness, f Rom.2.4.
and long-continued mercies, doe now call ; and
dreadfull iudgements, force and summon vs to re-
pentance ? Certainly, though I dare not antedate
the sorrowes of our Syon, or raise a feare, or ie-
alousie without a ground ; yet when I doe but scri-

b Haber hoc
temulentia, &c
& molliat &
resoluta corda
temulentorum
Ari br.de Elia.
& Ieann.c.12.
Basil.de Ebrice
tare & Luxu.
Serm. Obloge-
us De Arte Bi-
bendi, l. 2.

c 1 Cor.3.16.
& 6.15, 19.
d Isay 8.7.
to 15.
e Amos 6.1.
to 7. Isay 5.12
12.

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*g Ezech. 16.
49. Iude 7.*

*h Plures inue-
niunt qui sapient
peinrent, quam
qui omnino no
suerint. Salu. de
Gub. Dei. l. 3.
P. 79.*

*i Nihil amen-
tias est, quam
in malis esse, et
malorum in-
selligentia non
habere. Salu.
de Gub. Dei.
l. 6. p. 216. 217.
k Non mirum
est si quosdi^e
descensora pa-
timur, qui
quosdi^e de-
teriores su-
emus. Salu. De
Gub. Dei. l. 4.
P. III.*

*l Isay 22. 12.
Ier. 4. 8. & 6.
26.*

*m Nahū. 1. 10
1 Cor. 6. 10.
Gal. 5. 21.*

ouly and cordially furuay, that intollerable
(g) pride; that abundance of idlenesse; that fulnes
of bread; that lasting after strange flesh (the sinnes
that drew downe fire and brimstone upon Sodome long
agoe;) those monstrous habites, fashions, and at-
tires: that excessiue vanity, Atheisme, and pro-
phanenesse: that execrable and (b) frequent ban-
ning, swearing, cursing and blaspheming: that gree-
die couetousnesse, extortion and oppression; that
fearefull murther and bloodshed; that scurrility,
effeminacy, wantonnesse, whoredome, adulterie
and vncleauenesse: that generall neglect, con-
tempt, and hatred of God, of grace, of goodnesse,
and the Gospell: that (i) stupifying and sencelesse
security, or hardnesse of heart, in the middest of
feares and dangers: that degenerating and grow-
ing worse and worse, notwithstanding all Gods
judgements, (k) which still encrease upon vs that dis-
soluteenes, drunkennes, deboistnes, and excessiue of
Healthes; togeather with those other troopes of
sundry sinnes, which walke so bouldly and thicke
among vs, in despight of all those meanes which
GOD hath vsed to reclaime vs from them: I can-
not but conclude as others doe: that these abo-
minations and sinnes of ours, (especially in these
times of feare and danger, (l) which cry and call
for true repentance,) prognosticate no victory,
no good, no blessing, nor successe: but vndoubted
ruine and destruction to vs, vnlesse wee speedily
repent vs of them. Wherefore (Christian Rea-
ders) if you haue any compassion of your owne
poore soules (which *Healthes* and (m) *Drunkennes*
will

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will damne to hell without reconerise, if you proceede on in them: If you haue any loue to God and Christ; or any filiall feare of God, or of his wrath and iudgements left within you: If you haue any humanitie or bowels of compassions, towards the publique welfare, good and safety of this your deare and Mother Church, and Countrey; which haue so long supported you in peace and plentie, euening beyond your hopes: If you haue any commiseration of the poore distressed Saints and Church of G O D in forraigne partes, who are almost swallowed vp of bloudie persecutores, whiles wee are wallowing in carnall pleasurs, and delightes of sinne; in luxurie, ryot, Drunkennesse, and all excesse, without any cordiall pitty or sympathizing compassion of, or any found humiliation for, their low estates: If you expect or long for any prosperitie, peace, or plenty: any abatement, diversion or extinguishment of Gods iudgements at home; or any successe or victory abroad: let mee now entreat, and thorowly perswade you all (*n*) by the very mercies of God in Christ (the most flexanimous, perswasive, and pruailing motiue of all others:) by the loue you beare vnto the Church of God in generall; to this your Mother Church and Country; by that solemne vow and couenant which you haue made to God in Baptisme, and oft renued in the bloud of Christ, in the sight of many witnessses; and by that strict,

✓ Rom.13.3

that

To the Christian Reader.

that terrible, and ineuitable account, which you
must shortly, (o) make before the barre of Christ's tri-
bunall, in the open view of all the World: that you
would (p) now, euен now I say, whiles the acceptable
dayes, and times of grace, and mercy last; whiles
the bowels and armes of Christ lye open to re-
ceiue you, if you will come in: and (q) the arme
and sword of God are brandished, and stretched
out against you, to your iust confusioп, if you still stand
out: abandon, abiure, renounce, and quite cast off
for euer, those cursed and pernicious sinnes, in
which you are all inuolued, without any more
pretences or delayes. Aboue all, resist, oppose,
shake off, and quite roote out, the vnnaturall, vn-
reasonable, vnpleasant, (r) unshriftie, prodigall,
wastfull, beastly, and shamefull sinne of Drunken-
nesse, (s) the metropolis of many mischieves) which
doeth, (t) not onely slay, but quite interre the soules of
liuing men, and indispose them vnto all employ-
ments; and so make them a burthen, trouble, and
incumbrance both to Church and State: toge-
ther with all Heathenish, Hellish, Idolatrous, Pro-
phane, Luxurious, and excessiue Healthes, which
are but Panders, Attendants, or Vshers to Intem-
perance: for feare you bring your Selues, your
Soules, your Bodies, yea, and your dearest deare,
your Countrey vnto ruine; Let Great men, Gen-
tlemen, Justices, Magistrates, and those of better,
and superiour ranke, as they tender Gods glory,
or their Countries good, exile them from their
houses, and banish them for euer from their Ta-
bles, Halles, and Butteries: as at all times and sea-
sons

s Dan. 7. 10.

Mat. 25.32.33

2 Cor. 5.10.

p Psal. 95.7.8.

2 Cor. 6.2.

9 Deut. 32.41.

42. Psal. 7. 11,

12. 13.

Qui voluntate-

tem Dei spre-

uerunt iniuriam

tem, voluntate-

tem Dei existi-

ent vindican-

tem. Prosper.

Aquit. Respon-

ad Obiect. 16.

Vincent.

r Vno die bi-

bunt multitudi-

nerum labores

Ambr. de Elia

& Ieiunc. c. 12.

s Ehrsetas

multorum ma-

lorum metro-

polis. Athen.

Dipnol. 10.

c. 15.

t Qui luxuri-

ant, vivens

mortuum est:

Ergo qui ine-

brisatur, &

mortuum &

sepultum est.

Hieron. Tom.

3. Epist. 63. c. 4

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sors, so especially in the Festiuall time of Christ
Natiuitie: wherein (v) Christians oft times act
the parts of Pagans, and turne incarnate devils for
the present, laying aside all reason, temperance,
grace, and goodnesse, as vnseasonable and vn-
seemely ornaments for so good a season; giuing
themselues wholy ouer to gluttony, ryot, luxury,
Drunkennesse, Epicurisme, Health-drinking,
idlenesse, chambering, wantonnes, effeminate mixt
dancing, (the common practise and Christmas
recreation of our voluptuous times, though sundry
(x) Councells, (y) Fathers, (z) Moderne Divines, yea
(a) Pagans haue condemned it as sinfull and abomi-
nable:) vnlawfull pleasures, games, and carnall me-
ritments, and all excesse of finne and wickednesse,

v Sub Christia-
no nomine Gö-
talem vitam
agent, & alia
professione, ali-
ud conuersatio-
ne refertur
Hier. Tom. 1.
Epist. 14. c. 2.
x Concil. La-
odicens: can:
53. Apric. can:
27. Agathense.
can. 39. Arela-
tense: 3. Surius
Tom. 1. p. 727.
Venetium.
can. 11. Iler-
densis: can. ult.
Toletanum: 3.
can: 23. Anti-
sidorense. can. 9

40. Cabilonense can. 19. Constantiopol: 6. in Trullo: can. 62. 65. Basiliense: Sess.
21. Sur: Tom. 4. p. 66. Senonense: c. 25. p. 742. 743. Coloniense: 153 5. pars. 9. c. 10. p. 786.
Synod: Mogunt: 1549. c. 60. 61. p. 870. y Ignatius, Epist. 6. ad Magnesianos.
Clem. Alex. Pedag. lib. 2. cap. 4. l. 3. cap. 11. Basil: Hexaem: Hom. 1. De leuacio,
Sermo 2. De Ebrietate & Luxu: Serm: Ambros: De Paupert. 1.2. c. 6. Be Virginibus
1.3. Epist.lib. 4. Ep. 30. De Elia & Iesu: cap. 18. Compend. lib. 6. in Luc: 7. 3. Hie-
rom: Tom. 1. Epist. 10. c. 4. Comment: 1. 2. in Mat. 14. Chrysost: in Genes: Hom: 56. Hom.
in Psalm. 41. Hom 49. in Mat: & Hom: 10. in Coles: Augustine Enar. in Psal: 32. de
Re & Cathol. Canuersatōnis. Trait: Fulgentius, Sermo super Audis: Herodes Te-
tracha, &c. Saluian: de Gubernat: Desl. 1.6. Chrysologus Serm. 33.8. Theophylact: Enar.
in Marc. 6. z Caluini: Ser: 70.79. 80. in lob. Petracch. de Remed: Vir. Fort. 1. Di-
al 24. Erasmus de contemptu Mundi: cap. 7. Ludo: Vives De Erudit: Christ: Mulieris
c. 13. 14. Polyd: Virgil: De Inuenit: rerum, l. 5. c. 2. Gualther: hom: 52. in Marc. 6.
Bullinger, & Marlorat, in Mat: 11, 17. Agrippa de Vanit: Scient: c. 18. Bucer. de Reg-
no Christi: Semp: l. 2. c. 54. Alexanus de Casbau: l. 2. tit. 53. Sebauf: Brant: Naus,
Stultif: Mr. Northbrooks Treatise against Dauncing. Mr. Sub his Anatomic. p. 133.
to 138. Bishop Babington. Mr. Perkins. Mr. Dod on the 7. Commandement. Master
Perkins Cafes of Conscience. l. 3. c. 4. S. 4. Doctor Reinolds Ouerthow of Stage-plaies
p. 133. to 139. Mr. Beard his Theater of Gods judgement. l. 2. c. 33. Mr. Disk of the
Heart, c. 16. p. 183. Mr. Boltons Walking with God, p. 200. a Plato Leg: Dial: l. 7.
Cic: Offic: l. 3. & Oratio pro Murana. Seneca. Contr. l. 1. Proem. Quid de Remed. Anno-
riu. Athenaeus Digno: l. 1.4. c. 12. Salust de Bel: Carrisi: Macrobii Saturnali: l. 3. cap.
14. Iustin: l. 30. Histor. p. 2 54. Zenophon: Sapient: Connitum: Dionys: Hall: Antiq:
Rom: l. 7. c. 9. Cal: Rhod: Antiqu: Leg: l. 5. c. 4. 5. Lerius De Nasigim Brasili: c. 9. Pht-
chus Pilgr: l. 5. c. 1. l. 6. c. 15. l. 8. c. 14. l. 9. c. 2.

which

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which may præcipitate and post them on to hell ;
as if they were celebrating the ancient *Bacchanalia*,
^b or the devils birth-day, and not the birth of
Christ : who came to redeeme and free vs from
these infernall, heathenish, prodigious, prophane,
and godlesse practises, which *Turkes* and *Pagans*
would abhorre, and not to set hell loose ; or to
giue men liberty and exemption to sinne without
controle or measure, vnder pretence of giuing
honour to his birth-day : Certainly Christ will
not be fed nor honoured with the Devils broth ;
with the Devils sacrifices and *Drinke offerings* :
with such odious, shamefull, vile, and loathsome
things, as *Drunkennesse*, vomite, *Healthes*, or ryot
are : Let Christians therefore quite renounce and
leauem vnto *Bacchus*, and his heathenish, and
infernall Crue : Let Magistrates supprese and
curbe them, by executing all those lawes that are
in force against them, euен with care and conscience :
Let Ministers who are (*b*) enioyned by sun-
dry Councells, (*c*) and by the Cannons of our Church ;
part.2. cap.25. not so much as to enter into any Inne or *virtualling*
part.5.c.6. *Augustense*. 1541 house (much lesse into a Tauerne, Alehouse, or
cap.10.19. *Mouintin*. 1549. Tobacco-shop, where too too many of them
Can.74. place their chiefest residence) unlesse it were in case
See *Gratian*, of necessity when they trauel;) (*c*) Lift up their voyce
Distinct. 44. and cry aloud against them; not onely by their
Bochellius De- doctrine but by their practise too : Let all who
crets. Ecc. Gal- bear a louing heart to G O D, to Christ, to
lica. lib.6. Tit. Church, to Country, or themselues, come forth
19. to helpe the Lord, and this our *Zion*, against these
**Can. on 75.* mighty, generall, præualent, and pernicious en-
Queene Eliz. mies,
Innuict. 7.
c Ifay 58.1.

To the Christian Reader.

mies, which threaten a Catastrophe and deluge
of Gods iudgements to vs : for feare they incurie
that (d) bitter curse of Meroz, which no heart can
beare. I for my owne part can but blow the
Trumpet, and giue the on-set ; it is others who
must giue the foyle, and overthrow to these
hostile powers : If these my weake and meane
endeuours shall so farre preuaile with any, as to
cause them to take vp Armes against these finnes,
that so they may suppresse or bridle them : or to
diuert, reclaime, and winne such from them, who
haue beene formerly enamored with them, or
held captiuie by them ; I shall thinke my labour
highly recompensed, and happily rewarded : But
if they prooue vnfruitfull or ineffectuall vnto all,
or bring me nothing but reproach and scorne a-
mong the looser and deboister sort ; whose blacke
and filthy mouthes, or burthened and distempe-
red stomackes, may chance to vomite vp some
erapulous, noysome, and superfluous crudities
of (e) scandalls, scornes, basred, and reproach against
me, because I offer violence to their best beloved
Dalilaes and bosome lusts, (f) whose iust reproose
they cannot brooke : yet this shall be my ioy and
comfort : that as Drunkards scornfull, rash, and
undeserved censures (which (g) I deeeme but folly
for to feare) (h) are crownes and honors, not blemi-
shes and debasements ; especially to such as seeke
mens spirituall good and welfare, (i) not their
praise : So God himselfe, how euer men requite
me, will yet reward and (k) recompence mee for this

d Iud. 5.23.

e Nunquid
ager laudansit
medicuum fa-
cantem ? Se-
nac. Epist. 53.

f Nullis grata
reprehensio est:
suo quod mul-
ti peccus est,
quamlibet ma-
lum, quamlibet
perditum ma-
nuis mendaci-
ter pradicari,
quam iure re-
prehendi : &
falsarum lau-
dum irrisioni-
bus decipi, qua
saluberrima
admonitione
seruari, Salu.
de Gub. Dei. l.
3.p.276.

g Magna de-
mentia est, re-
rerine infame-
rit ab infami-
bus. Seneca
Epist. 91 h Re-
gnum est male
audire cum be-
ne fecerit. Plut.
Apotheg. Grac.
i Quis laudato
non appetit,
nec consumeli-
am sensis. Ber.
de Inter. Do-
mo. c 42.

k Mens boni
studii ac pi-
my

veri, etiam si effectum non inneneris cepti operi, habet samen primum vobis-
tu Salu. Praefat. in l. 1. de Gub. Dei.

To the Christian Reader.

my poore endeauoure (being all that I could do or promise) though he denie successe vnto it : which is not mine but his to giue. Thus leauing this poore Treatise to thy charitable and pious censure (Christian Reader,) from whom I shall request this fauour onely ; ^(*) to read and know before thou judge : I commend both it and thee to Gods owne bles-sing. Farewell.

* si indicau,
cognosce. Sene-
ca Medea.
A. & 3.

The unfained Well-wisher of thy
Spirituall and Corporall,
though the oppugner of thy
Pocular and Pot-emptying,
Health.

WILLIAM PRYNNE.



HEALTHERS; SICKNESSE.

Ofall the Wiles, the Projects, Plots and Policies, which that subtile Serpent Satan hath brought forth and practised in these last and sinne-producing times, (a) (which swarne with old and new found enills) of purpose to entrap the Soules of men in the Labyrinths and Snares of sinne: there are few more Dangerous, Hurtfull, and generally Pernicious, then this one of Drinking, and of pledging Healthes: which now of latter times, hath purchased such generall and common approbation, in *City*, *Court*, and *Country*; that it is become an ordinary, and dayly guest at most mens (but especially at great mens) Tables: and a familiar, customary and Assiduous complement, at every Banquet, Feast, nay common meeting, though it be but in a Tap-house, or a Taberne: Yea, it hath now through vse and custome, procured such Credite and Reputation in the World, that it hath found and gained, not onely Great and Potent *Patrons* to support and shield it; but likewise Noble and Heroicke (c) *Champions*, to Vindicate its Rite and Title in the *Feild*; and *Procters*, nay *Chaplaines* to abbet and pleade its Cause; if not in open *Court* and *Pulpet*, yet at least in priuate Practise and Discourse, at their owne, their *Lords*, their *Patrons*, or their *Masters Tables*; & that with such (d) *Zeale* and earnestnes of Spirit, as if it were a Maine, and Principall Article of their Faith. That

filii, crassis, compitos, nitidos, infidos, clamatores, qui illas pugnis calcibusq; defendant.
Hieron. Aduers. Iouin. l. 2. c. 19. d *Maiors procastate defendant ebratatem quam exercent.* Hicrom. Ibid.

a *Peccatis pre-
teritis noua
addimus:
nec solum no-
ua, sed etiam
quadam paga-
mica ac produ-
gio, &c in
Ecclésia Dei
non visa.
Surgent re-
centia crimi-
na, nec repudi-
antur antiqua:
noua quos die
mala facimus,
& vetera non
relinquimus.
Salu. De Gub.
Dei. l. 4. p. III.
122.*

c *Habent in
exercitu suo
plures succen-
turatos: ha-
bent scurras et
veleites in pra-*

Healthes are Lawfull, Good, and Commendable: whence they Accuse and Brand all such for *Puritans*, and Precisians(as being vnworthy of the name of Christians, or Protestants,) who out of Conscience refuse to beare them company in Carrouzing Healthes. What Patrons, what Champions, what Credit and applause this (*d*) *Heathenish ceremony, and Hellish innencion*, hath generally procured : what Sinfull, Bitter, Dolefull, Sad, and dangerous fruities of Drunkennesse, Riot, Duells, Quarrells, Combates, Murthers, Murmuring, Heart-burnings, Grudges, Debates, Oathes, Prophane, Idle, Scurrilous and Cursed speaches, Distemperatures, Diseases, (*e*) *Loſſe of Time*, of Parts, and Credit, superfluous and vaine Expence, and things of such like Nature, it hath produced in euery Citie, Village, Towne, and place within our owne, and other Kingdomes ; is not vnknowne vnto any, who haue had the least experience in the World. Wherefore, it will be neither Vntimely, nor Vnncessary, to encounter and withstand the Streame of this Pernicious and common Euill, with these ensuing arguments, which evidence and prooue ;

That the very Drinking, or Pledging of Healthes, is Sinfull and vtterly Vnlawfull vnto Christians.

My First Argument to backe and euidence this Conclusion, is briefly this.

That which in its very best acception, is but a Vaine, a Worldly, Heathenish, Prophane, Superfluous, Vnseemely, *Fooliſh*, and vneceſſary Ceremony, Custome, Right, or Rudiment : inuented and prosecuted by Riotous, Licentious, Drunken perſons, of purpoſe to draw men on to Drunkennesse and Exceſſe : muſt needs be Sinfull and vtterly Vnlawfull : as is evident by Epcſ. 2. 2. 3. chap. 4. 17. 18. Col. 2. 20. 21. 22. 1. Pet. 1. 14. 15. 18. chap. 4. 3. 4. Rom. 12. 2. compaſſed with Matth. 6. 7. 8. Prot. 23. 31. Itay 5. 22. Hab. 2. 15. 16. Ephel. 5. 18. which doe exprefſly and fully warrant it.

But

d Illa ſada & infelix conſu-erando per qua- grandi mensu-ra ſine menſu-va tres homi-nes aut volen-tas aut inui-ta ſolem bibere, de Paganorum obſeruatione remaſſit : ideo tanquam ve-nenum Diabo-lide reſtrictus Conuictus re-fluens. Aug. de Temp. Serm. 13. 2.
e Alij priorem diem tantum perdunt ; ebi-ri-ſi vero priore diem quotidie, & venientem perdunt. Plin. Nat. Hift. I. 14. cap. 22.
Vita hiſſonni-um eſt ; ſomnus hiſſ mors eſt.
Ambr. de Elia. & Ieiun. Lib. cap. 16.

But this Drinking and Pledging of Healthes is but a
vaine, a worldy, heathenish, prophane, superfluous,
ynseemely, (f) *Foolishe*, and vnnecessary ceri-
monie, custome, rite, or rudiment, inuented and
prosecuted, by riotous, licentious, drunken
persons, of purpose to draw men on to drunken-
nesse and excesse; this euery mans Conscience and
experience, this Histories and Authors testifie, as

I shall prooue anon:

*Therefore they must needes bee Sinfull and vterly Vn-
lawfull.*

Secondly.

That which is an ordinary or common occasion and
enticement, to (g) draw men on to Drunkenesse
and excesse, mult of necefſtie be Sinfull and Vn-
lawfull: witnesſe Hab. 2. 15. 16. Prou. 23. 21.
Iob 31. 1. Matth. 6. 13. 1. Thes. 5. 22. Jude 23.
and the commou maxime (h) *Quicquid efficit tale,
est magis tale.*

But this Drinking of Healthes (as experience, and
(i) *Authors* testifie,) is an ordinary and common oc-
casion, or inticement, to draw men on to Drunken-
nesse and excesse: yea it is a kinde of shooe-horne
to draw on Drinke in great abundance :

Therefore it must of necessitie be Sinfull and Unlawfull.

Thirdly.

That which doeth peruertere and crosse, the true end, or
right and proper vſe of Drinking, must needes be
Sinfull and Vnlawfull: because it is an abuse of
Gods good Creatures.

But this Drinking and Pledging of Healthes, doth per-
uertere and crosse the true end, or right and proper
vſe of Drinking: for it makes our Drinking,
whose proper, right, and vtmost end or vle,
should be the (k) *praise and glory of GOD*; the

4.2,3,4. *Sigis. Baro. de Rebus Mosconis. Master Harris his Drunkards Cap. pag.
20,28,29. & 1 Cor.10,3 1. Deut.8.10. 1 Tim.4,3,4,5. Col.3.17. 1 Pet.4,11.*

f *Stultum est,*
quisquid homi-
nes sine Deo
sapiens Ambr.
de Elia. & Ie-
unio, lib. cap.
16.

g *Nullum in-*
tra semper
vitum. Seneca
Epiſt.95.

h *Aristot. l.1.*
posterior. c.2. Sect.
14. lib.3. To-
pic. cap.5. para-
tic.4 *Kecker.*
Syß. Log. lib. 1.
cap. 19.

i *Basil. de E-*
brietente. Ser.
Ambr. de Elia.
& *Ieunio. lib.*
c. 11 to 18.

August. *De*
Temp. Serm.
231.232.

Guagninus
Rerum Polon.
Tom.2. pag.
67.68. *Ioan.*
Fridericus de
Ritu. Bib. ad
San. lib.1. cap.
12. lib. 2. cap.

1 Gen. 1. 29. &c
93. Ps. 116, 23
Psal. 146. 7.
Prou 31. 6, 7.
1 Tim. 5, 23.
Nun propter voluptatem bibendum est, sed propter infirmitatem. Pro remedio igitur parcere, non pro delitissim redundantius.
Ambr. Epist. I.
3. Epist. Verc.
Ecclesi. Hier.
Regula Monachorum. De Abstinent. cap.
See Mr. Harris his Drunkards Cup. p 15. 16.

m Lestius de Injustitia, & Iuris. Wesenbe- ciss in Pan- dect. Iuris Ci- uis. Lib. 1. tit. 1. Num. 12. at the end.
Mr. Bolton in his Generall directions for our Comfor- table walking with God. Pag. 204, 205. accordingly.

(1) refection, nourishment, or comfort of our owne bodies, and the exhilaration of our Spirits, for our furthe- rance in Gods service; to serue to no other end nor purpose, but to commemorate and canonize the Health of such and such particular persons, (per- chance of some Whore or Mistresse, some Pot- companion, some Deuill-Saint or other, or such to to whom we haue no engagements:) or to draw men on to drunkennesse and exceſſe, in drinking more then else they would or should do: It aymes not at all at Gods glory, nor at the health, the nou- rishment, comfort, or refection of those persons who doe either begin or pledge these Healthes.

Therefore it must needs be Sinfull and Unlawfull.

Forthly.

That which is directly opposite to the rules of Char- itie and Iustice, must needs be Sinfull and vtterly Vnlawfull.

But this Drinking (especially the forcing) of Healthes, is directly opposite to the rules of Charity and Iu- stice. To the rules of *Charity*: because it tends for the most part, both to the Temporall and Eternall, the Corporall and Spirituall hurt and preju- dice of those who pledge it, their bodies being sometimes, but their Soules for the most part, di- stempered, diseased and endangered by it: To the (*m*) rules of *Injustice*, in pressing or alluring others to an vnlawfull act; to drinke either against their Natures, or their Consciences: to drinke more then else they would or should doe; and in measur- ing other mens bellies by the exceſſe and will of others, which should be measured by themſelues alone:

Therefore it must needs be Sinfull and vtterly Unlawfull.

Fiftly.

That which is scandalous, infamous, and of ill report, among the best and holiest Saints of God, and the better

better and ciuiller sort of morall, naturall, and carnall men, must needs be Sinfull and Vnlawfull : witnes Rom. 12.17.chap.14.3.15.20.21.1.Cor. 8.1.to 13. chap.10.31,32,33.2.Cor. 8.21. Phil.4.8: which are expresse and punctuall in it.

But this Drinking of Healthes is scandalous,offensiue, (*n*) *infamous*, and of ill report, among the best and holiest Saints of God, and the better and ciuiller sort of morall,naturall, and carnall men, who (*o*) *all condenne and vtterly dislike it* in their Hearts and Consciences: and openly protest against it, as an inuention, practise, badge, and character, of intemperate, and licentious persons ; as an allurement, way, or inlet, to Drunkenes and excesse; and as an (*p*) *Heathenish*, *dissolute*, *ridiculous*, and *sinfull custome* : witnesse our owne experience , with those Fathers , Christian and Heathen Authors which I shall cite hereafter.

Therefore they must needs be Sinfull and Vnlawfull.

Sixtly.

That which doeth oft times cause men to iudge , despise, abuse, reproach, or hate their brethren without a cause, must of necessity be Sinfull and Vnlawfull : as God himselfe hath exprefly enformed vs in this case of Eating and Drinking : Rom.14.3,4. 13.to 22. Col.2.16.20,21,22.

But this drinking of Healthes , doeth oft times cause men, to iudge, despise, abuse, reproach, or hate their brethren without a cause : For if any man out of Conscience refuse to pledge an Health (especially if it be the (*q*) *Kings, or Queenes, or any great mans Health*) hee is prelently branded, and taxed for a Puritan : for a humorous, obstinate, factious,

Ambr.Serm. 11. q *Propterea igitur publici hostes Christiani, quia Imperatoribus negue vanos, neque mentientes, neque temerarios honores dicant: quia vera religionis homines etiam solennia eorum, conscientia potius quam laetitia celebrant.* T. titul. ad. uerl. Gentes Apolog cap.30.3 1.

*n Synodus Augustensis 1548
cap. 28. Session
Tom. 4. Concil.
pag. 813. stiles
them, Infames
computationes.*

*o Commessati-
ones, ebriet-
tes, et reliqua
omnis insanias,
et turpitudo a-
catu nostro ex-
alta explosaque
est. Chrysost.
Tom. 3. contr.
Gent lib. pag.
877.*

*p Idolii portio
est inebriare
vino mensum,
ventrem cibo
distendere, &
ita prausi ab-
onibus occupari,
ut cogaris
ignorare, quod
Deus est. Ergo
si nos sumus
Templum Dei,
cur in Templo
Desolatus fe-
stiuistis Idolo-
rum? Cur vobis
Christius habet
qui est tem-
perantia, ca-
pitas, induci-
tur commessa-
tio ebrietate at-
que laetitia?*

vnmannery, singular, vnsociable, or censorious person: he that begins, and others who pledge and ſecond the Health, do murmur and repine againſt him, they hate, they ſcorne, and contemne him in their hearts: they except againſt him, or quarrell with him for it: and oft times they breake out into open violence againſt him, reproaching, reuiling, deriding, and flandering him to his face: This daylie experience, together with the
(r) Scriptures, and (s) Fathers teſtifie:

Therefore this drinking of Healthes muſt needs be Sinfull and Vnlawfull.

Seuenably.

That which takes away Christian liberty and free-
dome, and puts a kinde of Law or neceſſity vpon
men in the vſe of Gods good creatures, muſt needs
be Sinfull and Vnlawfull: witneſſe Roni. 14. 1. to
22. 1. Cor. 8. 7. to the end, Hab. 2. 15, 16. Esther 1. 8.
1. Pet. 4. 3, 4. 1. Tim. 4. 3. Coioſ. 2. 16. 20, 21, 22.
Basil. de Ebrietate Sermo. Ambroſe de Elia & Ieiunio.
ca. 12, 17. August. de Temp. Sermo. 231. 232. et de
Reſtitutio. Cathol. Conuſerſationis. Leſſius de Inſtituſia &
Inre. & Ioannes Fredericus, de Ritu Bibendi ad San.
lib. 1. cap. 10, 11, 12. Who all concurre and iumpe
in this.

But our ordinary drinking of Healthes, doeth take
away Christian liberty and freedome, and puts a
(t) kinde of Law or neceſſity vpon men, in the vſe of
Gods good creatures: For it confines both the
matter, the measure, the time, the end, and manner
of mens drinking, to the will and pleasure of
ſuch as begin the Health: and ſo puts a kinde of
Law or neceſſity vpon all the company that are
present, both in the matter, manner, measure, time,
and end of drinking. For they muſt drinke for
matter, the ſame Wine, Beere or liquor: for manner,
in the ſame poſture, gesture, forme and cere-
monie:

*Illum abuſuſ
decernimus pe-
nituit tollendū
guo in quibusf-
dā partibus ad
potus aqualet,
ſuo modo ſe ob-
ligant potato-
res, & ille in-
dicto talium
plus laudatur,
qui plures iner-
bitat, & ca-
lces facundio-
res exhaustis.
Concil. Late-
ran. ſub Inno-
cent. 3 c. 15.
Surius. Tom. 3.
Concil. p. 742.*

monie : for measure, the same quantity and proportion: for time as soone as euer it comes to their course, be they thirsty or not thirsty, willing or vnwilling, able or vnable : and for end, to whom, or for whom , or to what end souer the parties will that begin the Health, and not for those ends which God hath ordained, and for which nature doth require drinke. So that it takes away Christian liberty & freedome, both in the matter, manner, measure, time, and end of drinking ; as experience, and the fore-quoted Authors in the Major testifie :

*Therefore this drinking of Healthes must needs be Sinfull
and Vnlawfull.*

Eighty.

That which neither wicked, nor godly men can safely vse without offence, must needs be Sinfull and Vnlawfull : because it cannot be vied lawfully :

But neither wicked, nor godly men can safely vse this drinking or pledging of Healthes without offence: For wicked men cannot vse it, but they will either abuse it to drunkennesse,excesse,or some other vnlawfull end : and godly men cannot practize it : For it becommes, it becomes not their profession, who should be (*u*) *holy, exemplary, and temperate, in all their conversation*, to begin or pledge an Health : it would bring a scandall and ill report vpon them, not onely among the godly , but the wicked too ; who would be awayes casting this into their dish (yea and into the teeth of (*x*) *all Professors*) vpon euery occasion; that for all their counterfeit shewes of Holinesse , they can Health and drinke as well as others, when occasion serues : and thereforet they should forbear to taxe, reprooue, or censure others for their Health-quailing, Drunkennesse, and excesse , till they had first reformed themselfes : It would likewise give offence and scandall

" Tit.2.14.

1 Pet.2.14.15.

2 Pet.3.11.14.

Luke 1.75.

Math.5.15.

Rom 13.13.14.

x Ita est Dei

Ecclesia quasi

oculus : Nam

in oculis m-

eritam si parus

tordeas incaut,

rotum lumen

obcæcat : sic in

ecclesiastico

corpoce etiam

si paucis forida

faciant, rōpe

rotum ecclesiast-

ico blende-

re lumen ob-

scurrant. Salu-

de guber. Dei,

17.p.264.

y Peccator cū
videt aliquem
similis suorum
operum facien-
tem, confirma-
tur ut eadem
faciat: Cle-
mens. Constit.
Apost. l. 2.c.20
z Ephes. 4.31
32. Iam. 3. 14.
ccc. 1 John 3.
14.15.
a Mat. 12.36.
37. Eph. 4.29,
31. &c 5.3.4.
b Exod. 20.7.
Mat. 5.33.10
38. Iam. 5.12.
c Epcl. 5.16.
Col. 4.5.
d Rer. Polon.
Tom. 2.p.68.
e See Pro. 23.
29; 33.4. Iacobis
cap. 5. Will-
Malmesbur. De
Gestis Regum.
Angl. I. c. 1.p.
9.10.
Virgil. Georg.
lib. 2. Ambr. de
Elia, & Ieijun.
c. 11. to 19.
Chrysologus
Serm. 26. Mar-
tial. Epig. l. 8.
Ep. 6. Crebra
inter vinolen-
terixa; raro conuixis, sapientia et vulneribus transfiguntur. Tac de Mor. Germ.
Sccl. 7. Vini cadus fit ensis, et cuspis calix, crateres hostes, &c. Athen. Diplos l. 10. c. 4.

to other godly Christians who disapprooue of Healthes, and make them either openly to condemne them, or at least to think of them far worse then else they would: And besides all this, their very example would (y) *conforme, and encourage other wickid men in the abuse and vse of Healthes;* who are apt to pleade that Healthes are lawfull, good, and commendable, because such and such Ministers, or else such good men vse them: so that neither bad nor good men (especially those of the Ministry who are both lights and guids to others,) can safely vse them without offence.

Therefore this drinking of Healthes must needs be Sinfull and Unwarrantable.

Ninthly.

That which is an ordinary and common cause of sundry (z) Duells, Quarrells, Murthers, Debates, Heartburnings, Hatreds, and Discontents; of many (a) idle, vaine, lasciuious, or scurrilous speeches, songs and jests: of many (b) prophanes and blasphemous oathes and outragings: of much (c) mispence, and losse of time: must needs be euill, and vnlawfull.

But this drinking & carouzing of Healthes, as (d) Gug-
ninus and (e) others testifie, and as our owne ex-
perience can sufficiently witnesse: *is the ordinary,*
*and common cause of many Duells, Quarrells, Mur-
thers, Debates, Heart-burnings, Hatreds and Discon-
tents:* For how many Quarrels, Murthers, Brawles,
Debates, Duells, Stabbes, and Discontents doe
wee heare of every yeere, my sometimes every
weeke, about the beginning, pledging, or refusing
Healthes, of which we cannot but take notice? and
besides, they are an occasion of many idle, vaine,
lasciuious speeches, songs, and jests: of many pro-
phanes and blasphemous oathes, and of much
mispence

mispence and losse of time : as *Basill, Ambrose, Augustine, Plinie, Ioannes Fridericus*, and others witness, in the fore-quoted places.

Therefore this drinking and carouzing of Healthes must needs be Euill, and Vnlawfull.

Tenthly.

That which was neuer practised among godly Christians in former ages : that which serues to (g) no good, no commendable, nor necessary vse at all : that which doth (h) much hurt and mischiefe, but (i) brings in no glory at all to God, nor good to men; must needs be *Sinfull, and Vnlawfull* : especially when as it is not enjoyned, countenanced, nor commanded by any publique authority.

But this drinking of Healthes, was (k) neuer practised among godly Christians in former ages : (yea, it was so farre from this, that it was condemned by them, as I shall prooue anon :) Nay, it was neuer vsed in our owne Nation, for ought that we can heare or reade of, till of latter times : it serues to no good, no commendable, nor necessary vse at all, that I can thinke of : it is an apparent occasion of much hurt, of much excesse and drunkennesse, but it doth no good at all to any : It brings no glory at all to God, nor good to men in any kinde : yea, it doth dishonour God, and præjudice both the bodies & soules of many, as experience testifieth ; and it is neither enjoyned, countenanced, nor commanded by any publike Authority.

Therefore this drinking of Healthes, must needs be sinfull and unlawfull.

Eleventhly.

That which doth ordinarily tend to the honour, præife, applause, and commemoration of wicked, vaine, deboist, and sinfull men, whose very (l) memories and names should rott and perish, and (m) whose persons

g 1 Sam. 12.21
Psa. 24.3. Pro.
23.5. Isa. 52.2
Pfal. 4.2.
h Math. 6.13.
i Thess. 5.22.
j 1 Cor. 10.31

32,33.
k In convivis
nostris eduntur
quantu[m] exsurre-
tes capiunt, ti-
bitur quantum
pudicis est utile.
Tert. Apol.
adu. Gentes.c.
39.Theod. de
Euang. verit.
cognit. lib. 8.
Cœm[on]ationes
christianæ, &
reliqua omnis
infan[ia] & tur-
pitudina catu[m]
nostro exulta
explo[it]a, e[st]o
Chrysost. cent.
Gent. Tom. 5.
p.877. Conus-
tia non tantu[m]
pudica colimus
sed & sobria:
nec enim in-
dulgemus epu-
lis aut conur-
sumus meru[m]
ducimus, sed gra-
uitate hilari-
tatem t[em]pera-
mus, eas[us] fer-
mone, corpore
caftors, Minut
Felix Octa.p.
102.

*I Pro. 10.7. Job. 18.7. & 20.7.8. Ps. 109.13. m Ester 3.2.10 7. Psa. 15.4. Ps. 101.3,4,5,7,8.
Ps. 139.20.21.*

n Prou 17. 15.
Isa. 4. 20. 21, 23
o At non infamis subiugat gloria fama,
Turpibus a rebus gloria nulla venit. Ob-
sopaeus de Arte Bibendi, l. 2.
p Iohannes Fridericus, de Ritu Bib. ad San. lib. I cap. 7. 8. accor-
dingly.

q Mala est & quem ma-
lum laudat, vel
quem bonus
reverat:
Plutarch, de
vitio pudentie
lib.

r Nullus tam
graui iniu-
riam, sicut
Angelis, vel
sanctis homi-
nibus agnoscit
sur irragare,
quam quis in
eorum nomi-
nibus bibendo,

ter ebrietatem animas suas, probantur occidere. August. de Temp. ser. 232. See Wifd. 2. 10. to 21. Ier. 18, 18, 20, 23.

should be vilified and despised as farre as they are wicked; must needs be sinfull and vnlawfull: because it doth (*n*, *justify* and *honour* those whom God himselfe condemnes and hates.

But the drinking of Healthes (if there be any honour at all in them, as in (*o*) *truth there is not*) doth ordinarily tend to the honour, praise, applause, and commemoration, of (*p*) *wicked, vain, deboist, and sinfull men*, especially, among the baser and looser sort: the objects and subjects of whose Healthes, are commonly some *Wooore*, or *Mistresse*; some *Pot-companion*, or *Gull-gallant*: some *Pandor*, or *Whooremaster*; some *Devill-saint* or other, and sometimes the very *Devill* himselfe, for want of a better *Friend* to drinke vnto: whose very memories and names should rot and perish, and whose persons should be vilified, and despised as farre as they are wicked: Few there are whose Healthes are commonly drunke (except it bee the Healthes of great ones, or men of place and dignity; or those not alwayes the best, nor most religious:) but such as are of the (*q*) *looser, prophaner, and the more intemperate, dissolute, and deboister sort*: As for all good, and holy men, they *desire not* (*r*) (*yea, it is a great iniurie to them*) to haue others *drinke or pledge their Healthes*; (*which is no more in substance, then to make them the occasion, cause, or Patronage of their drunkennesse and excesse*;) and they are commonly so ill beloued in the world, that most of our drunken Health-sokers (vnlesse it be those who haue their whole dependancie vpon them) would rather drinke their (*s*) *confusion* then their Healthes.

Therefore this drinking of Healthes, must needs bee sinfull and vnlawfull.

Twelffely.

That which doth (*r*) pernert, and much abuse those serious, solemne, reverend, and religious gestures, wherewith we are to worship God, and honour men ; must needs bee evill and unlawfull : because we are not to vse any serious, solemne, or religious gestures, but in serious, solemne, weighty, or religious things : and because we must give an account to God of all our vaine or idle gestures, as (*u*) well as of all our vaine or idle words and thoughts : so that we may not abuse nor take the one in vaine (especially of set purpose, as we doe in Healthes) no more then the other,

But the drinking of Healthes doth abuse those serious, solemne, reverend and (*x*) religious gestures wherewith wee are to worship God, and honour men. Witness the common practise of many ; who are more frequent, serious, solemne, and devout vpon their knees in the bottome of a Seller at their Healthes, then euer they are at their prayers in their Clossets, or Families : who stand vp vncouered, with greater reverence, grauity, exactnesse, attention, and practisenesse, whiles an *Health* is drinking at the *Table*, then whiles the *Creede* is repeating in the *Church*, Who are more scrupulous, practise, exact, and punctuall in the *Circumstances*, and *Ceremonies* of their *Healthes* ; then in the maner and substance of all those great and holy duties which they owe to God : Who make a greater scruple and conscience, and deeme it a matter of greater consequence to sitt couered at an *Health*, then at a *Psalme*, a *Chapter*, a *Prayer*, or *Sermon* in the *Church* : Who repute it a greater insolencie and offence, to omit the pledging of an *Health*, then to prætermit an Holy duty, or sweare an Oath, or to Drinke till one vomit vp his shame againe, like a filthy Dogge : or lye wallowing in his Drunkennesse like a bruitish Swine. Now to be

t Quicquid est
præter regiam
rationem, id
est, peccatum.
Clem Alex.
Pædag.lib.1.
c.13.

u Mat. 12, 36.
Eccles. 12, 14.
Rō. 16. c. 14, 10
z Cor. 5, 10.

x Quanto res
sacrator, tan-
to abusus eius
damnabilior.
Concil. Colo-
niens. Anno.
1536. pars 9.
cap. 16.

y See Dan 5.

3,4. Apud Sep-
sentrumales
religiosum est
stando pro re-
uerentia nu-
minum bibere.

Olaus Mag.

lib. 13. c. 37.

Graecis in con-
suetus Deos in-
ter pocula sa-
lutant, nomi-
natisq; appel-
lant exaucto
poculo, & sic
precatis Dii
pocula affatim

hauebant. A-
lex. ab Alex.
Gen. Dier. l. 5.
c. 21. See Arbo.
Dipos. l. 2. c. 1
z O festum
hominum qui
ebrietatem fa-
ciscum pu-
tant. Ambr. de
Elia. & Ieiuun.
c. 17. See Iohā.
Frid. de Ritu
Bib. ad San. l. 1
c. 8. p. 52, 67,
68, 104.

* Alex. ab A.
lex. Gen. Dier.
l. 5. c. 21. Olaus
Mag. l. 13. c. 37
Ambr. de Elia.
& Ieiuun. c. 17.
Hier. Com. l. 1.
in Tit. 1. Arri-
anus l. 6. de
Gestis Alexan-
dri. D. 6. Caff. l. 51. Rom. Hist. p. 602. Record that it was the Custom of the heathen
Grecians, Macedonians, Romans, and Northerlings to drinke the health of their
Kings and freinds, at their Feasts, and meetings.

be thus scrupulous, solemne, exact, and serious, in drinking *Healthes* with bended *Knees*, or uncouered *Heads*, what is it, but *magno conatu nugas agere*, to act toyes and vanities in good earnest; to peruer and abuse those solemne, reverend, and religious gestures; which we should appropriate, and principally referue to God: and to worship, reverence, and adore those persons with them whose *Healthes* are drunken, as if they were some petty Gods, (*y*) as the *Gentiles* and *Heathens* sometimes did adore their *Devill-gods*, in quaffing *Healthes* unto them.

Therefore this drinking of *Healthes* must needs be *Evill*, and *Vnlawfull*.

Thirteenthly.

That which doeth cause men to drinke more, and to Pray, or Praise God lesse then else they would do: that which doeth put out Prayer and Holy duties, and attribute that to healthing, which shoulde be ascribed vnto Prayer: *must needs bee Sinfull and utterly Vnlawfull*: because it doeth abuse Gods creatures, and not onely derogue from, but likewise peruer his Holy ordinances.

But this beginning and pledging of *Healthes*, doeth cause men to drink far more then else they would: to drinke against their wills, their natures, and their appetites, when as they are not thirstie, or when as they haue drunke enough, or too much before: yea, it serues to no other purpose, but to draw men on to drinke more liberally then else they would or shoulde doe: and besides, it causeth them to pray and praise God lesse: whence it oft times puts out holy duties, and (*z*) attributes that to Healthing, and Drinking, which shoulde be ascribed vnto Prayer. Hence it is, that many like the (*) *Pagans* in former ages, are drinking their Kings and freinds, at their Feasts, and meetings.

their

their Queenes, their Lords, their Ladies, their Maisters, Mistresses, Magistrates, Captaines, Kindredes, Parents, Friends, their Children, or companions Healthes, when as they should be praying for them : hence it is, that they make the drinking of their *Healthes*, a principall part of their Pietie and deuotion towards them, and to goe in lieu of their prayers for them ; thinking that they haue more really, and truely, manifested, and expressed their loue, their * *Pietie*, their seruice, and their duty to them, and done them more true and reall good , more honour and seruice in quasing off their Healthes , then if they had heartily prayed for them. Hence is it , that men doe attribute a kinde of Divine vertue and efficacie to their *Healthes* (which the very phrare of drinking such a mans Health doeth seeme to import) as if the drinking of mens Healthes were as effectuall , nay more energeticall, to preserue , to purchase, and procure their health and happinesse , then their prayers for them. Hence is it, that men drinke the Healthes of others, whiles they are in health, of purpose to contynue, lengthen, and encrease their health: hence is it, that they carouze their Healthes in sicknesse, of purpose to recouer & restore them to their health ; as if Healthes were the onely Cordiall, or Phisicke to preserue, procure, or regaine mens healthes: Hence is it, that many deeme it a greater (a) breach of Allegiance , to refuse to drinke or pledge the Kings Maiesties Health, then not to pray for it : reputing those for no good Subjects, who out of Conscience dare refuse it : Hence most men estimate it the greatest iniurie, indignity, discourse, and wrong that can be offered to men, to refuse their *Healthes*: because they presume that there is some vertue in them for to doe them good: Hence many drinke ouer their Kings, their Queenes, their

Lords,

* Sic enim se
maxime poss
putant, tum
maxime sunt
impia Laet. de
Iustic. l. 5. c. 16.

a Videtur non
amare Imper-
atorum qui
pro in a salute
non biberit: qui
pro salute etna
nibibere: si
renis indecenti-
onis Ambr. de
Elia, & Ician.
c. 17. Accusa-
tionis occasio
est usus rerum
per regem fre-
quentius non
bibisse. Hier.
Com. l. 1. in
Tit. 1.

b Siccine ex-
primuntur
publicum gau-
dium per pub-
licum dedecus?
Haccine so'en-
nes dies principi-
pum dece. & ?
qua alios dies
non decent?

Tertul Apolog
Aduers. Gent.
cap. 30.3 1.

d 1 Tim. 2.
1.2.

e Psal. 50. 14.
Psal. 69. 3 1.32
Psal. 107. 22.
Psal. 147. 1.

Lords, their Ladies, their Maisters, Captaines, Friends, or Mistresses Healthes, some twice or thrice a day: where as they scarce pray priuatly (at least purposely, or heartily) for their health and spirituall happinesse, once a yeere; as if they had more neede of Healthes then Prayers: Hence is it, that on most of our Festiuall and solemne dayes: on the (b) Coronation or birth-dayes of our Kings: or on the birth-dayes, or marriage-dayes of our friends: vpon our solemnities, for great deliuerances and mercies to our Kings, our States, or friends; in sted of praying for them, and of praising God for his great mercies, blessings, and fauours towards them, we are alwayes quaffing and taking off their Healthes: as if Healthes were the best prayers that we could put vp for them; or the best Sacrifices, and prayses that we coul'd offer vp to God in their behalves; when as in trueth, they stinke in the very nostrills of God, and all good men. Since therefore God hath commanded vs, (d) to make Supplications, Prayers, and Intercessions for Kings, for Magistrates, for all that are in authority, and for all men else, and not to drinke Healthes for them, (which Swine and Oxen may doe as well as men, and that to as good, or better purpose:) since he hath enjoyned vs (e) to offer vp the Sacrifice of praise, of prayer and thanksgiving to him, and not of Healthes, for all his mercies and fauours to our selues or others: it cannot but be Sinfull and vtterly Vnlawfull, to out, to lessen, or abate our Prayers & thanksgivings with our Healthes, & to attribute that efficacy & power to these healthes, which is proper and peculiar to our Prayers, as all our Health-quaffers doe in their Hearts and Iudgements, if not in open speaches: Whence some of them are not ashamed to professe in words; that the drinking of mens Healthes, is as beneficiall to them

them as men prayes for them; a most Atheisticall
and blasphemous speach.

*Therefore this drinking of Healthes must needs be Sinfull
and vtterly Unlawfull.*

Foureteenthly.

That which was a common practise, custome, or ceremonie of Gentiles, and Heathens who knew not God, in their ordinary Feastes and meetings, and in the Solemities or Festiualls of their Deuill-gods, must (f) needs bee Sinfull and vtterly vn-lawfull vnto Christians.

But this drinking of Healthes one to another in a certaine methode, order, measure, course, and number, was a common practise, custome, and ceremonie of Gentiles, and Pagans who knew not God, in their ordinary Feastes and meetings, and in the Solemnities or Festiualls of their Deuill-gods: yea it was a meere inuention and practise of the Deuill and his followers.

Therefore this drinking of Healthes must needs bee Sinfull and vtterly Unlawfull vnto Christians.

The Major is warranted, not onely by Fathers and Councells, but likewise by many expresse (g) Scriptures, which doe positivly enioyne vs: *Not to imitate the customes, fashions, ordinances, rudiments, or ceremonies of the world, of the Heathen Gentiles, or worldly men: not to learn their wayes nor customes; not to be like to them, nor yet to conform nor falle into our selves vnto them, especially in their prophane, heathenish, idolatrous and superstitious rites and ceremonies.*

The Minor, I shall backe and proue by divers Authentick Testimonies, evidences, and records both of profane and Christian Authors. It is recorded by (h) Plato, that certaine drunckards came in to Agatho, Aristophanes, and Socrates as they were discoursing, compelling them to drinke: and when these three Philosophers had drunke them all a sleepe, they fell to drinke in (i) course one to another to the right hand, out of a great bowle, in the nature of our Healthes:

f See *Tertullianus*
de Corona Militis, lib. *Ambrosius*.
Serm. 11. Con-
cil. Laodicensis
can. 39. Concil.
Aphricanum :
can. 27. Conc.
Constantinop. 6. can. 94. Con-
cil. Bracarense
can. 29. Synod.

Turicensis 2.
can. 23. Capitu-
lula Graecorum
Synodorum.
can. 71. 72. 73
Clemens : con-
fess. Apof. l. 2. c
66. For prooфе
of this Propo-
sition.

g *Leu. 18. 30.*
Deut. 12. 29.
30. Ps. 106. 35.
1 Cor. 10. 2. Mat.
6. 7. 8. 31. 3. 2.
Eph 2. 1. 2. &c
4. 17 to 22.
Col. 2. 20. 21.
2. Rom. 12. 2

i *Thef. 4. 4. 5.*
1 Pet. 1. 14. 15.

18. & 4. 2. 3.

1 Cor. 10. 20.

21. 2 Cor. 6. 14. 15. 16.

2 Kings 17. 15

h *Symposium :*
about the end.

i *Ex magna*
Physala ex or-
dine ad dextrâ
biberunt.

k Connitum, Healthes : Plutarch relates, (k) that it was the custome and manner of the ancient Gracians to drinke one to another in course by a certaine measure : and that Iupiter in the feast which he made to the Gods, did poure out wine into a cup, and inioyne them to drinke it off one after another in course : so that it seemes, the great Deuill-god Iupiter was the first inventer, and instituter of our Hellish, and Heathenish Healthes. Alexander ab Alexandro, and Polydor Virgil record : (l) that the Grecians (yea and the Romans too) did salute their Gods, and friends among their cups, and call upon them by name, exouing off the whole cup to them : and that when as they drunke to any one, they did alwayes nominate him to whom the cup shoulde be filled and givien for to pledge them : and so they did drinke the Health of their Gods first, and then the Health of their friendes afterwards : and hauing called on their Gods, they did liberally drinke off the whole cup vnto them. Yea, no Embassador could enter within their territories, nor yet discharge his Embassage, vntill hee had first washed his hands and drunke a Health to Ioue their Idle god.

Saint Basil the Great, informes vs : (n) that the Heathen Grecians, in his times had ouerseers, and stewards of their drinking in their feastes, to see that every man shoulde take off his liquor, and drinke in course and order : and that the Master of the feast hauing a ferkin of coole wine brought vnto him, did measure out to every gueste an equall quantitie and proportion of wine, which they must drinke off in order : that so the cupps being equall, there might bee no exceptions taken, and one might not circumuent nor defraude another in drinking : of which Law(faith he) the very Deuill himselfe was the author:

which order and course is now oft times obserued in our Healthes : (o) Athenaeus relates, that among the Tyrrhenians it was lawfull for any man to prouoke whom euer he woulde to pledge an Health : (p) Philo Iudaus, produceth the Heathen Philosophers disputing this question : whether a wise man might enter into a combate of drinking for some great aduantage, yea or no ? as to drinke for the Healthes of his Countrey, the honouer of his Parents, the safetie of his children, or

Dignos.lib.] 22.5.

p De Plantatione Noe. lib.

nearest

neerest friends, or for some other such like priuate or publike occasion : by which it is evident, that Healthes were commonly vsed among the Gentiles, and Pagans in his times : It is recorded of (q) *Amphyllion King of Athens, who was the first that mixed wine*; that he enacted: that men should drinke but a little pure wine after meales, but as much mixt wine as they would: and that they shold alwayes inuocate the name of *Ione*, or drinke *Iones Health*, in their drinking matches, that so they might obtaine Health by it: Whence *Selenius witnesseth*, that the Ancients did not vs to drinke much wine, but in fauour and honour of the Gods: whence they stiled their feasts and meetings, *Thanas, Thalias, and Metathas*: because they imagined, that they might be safely drunke in these feasts of theirs, for the honour and sake of their Gods, since the principall end of these their meetings, was to drinke their Healthes: So that Healthes (it seemes) were a part of the Deuils homage, and sacrifice at the first: and hence I suppose it is, that many are turned such incarnate Devils in these our dayes, that with *Pope John the thirteenth*, they feare not to begin or pledge the Deuills health, which is so rife with many. It is storied of *Alexander the great* (r) That after he had composed the differences betwene the Persians and Macedonians, he made a great Feast unto them, and to others of other Nations whom hee had conquered, to the number of 9000. men: who did all drinke to his health, and the health of his Army, and to the perpetuall concord of the Persians and Macedonians out of the same Bowle. It is recorded by *Dion Cassius*, (s) That the Romane Senate enacted for the honostr of *Augustus*: That the Romanes should make mifles for him, (t) and drinke his health in all their publike and priuate Feasts. (u) *Clearchus* is cited by *Athenaeus*, bringing in *Vlpian* drinking of an whole carafe for the Health of his Kindred, as a pledge of his *lone* unto them. (x) *Plinie* records, *Some Lawes and Ceremonies of the Romanes obserued in their drinking*: which doe much resemble our Healthing: to wit, *That they must drinke vp all at draught, and not take breath to doe it: that they must spe*

q Athenaeus
Dipnol. 2. c. 22.

r Arianus 1. 6.
de Gestis Alex-
and See Lyppsi-
us Ep: Centurie
Miscel: Es: 51.
s Rom: Hist: 1.
51. p 602.

t Vt in conuictu-
wis non modo
publicu, sed
pruatis quoqz
pro eo libare-
tur.

u Dipnol. lib.
10. cap 7.
x Nat. Hist: 1.
14. c. 22. Dr.
Hackwells Appo-
logy 1. 4 c. 6.
out Sect. 2, 3, 4, 5.

y Cornel.Tac. out none, nor cast away none, nor leaue no ſnuffe behinde them
 De Mor.Ger. in the cup : which rules our artificiall Health-quaffers
 Sect.7.Boemius and Drunkards, doe now exaſtly keepe and obſerue. (y) It
 De Mor. Gent. is registred of the ancient Germanes : that they ſit drinking :
 l.3.c.12. Mun- and of the moderne Germanes, that they ſit Healthing night
 ber. Cosmogr: and day, till they haue laide one another dead drunke un-
 l.3.c.27. der the Table. (z) Saint Ambroſe, (a) Saint Hierome, and
 z De Elia & (b) Saint Auguſtine make mention, how the Gentiles, and
 Ieſu. cap.11. Drunkards in their times, did uſe to quaffe off the Healthes
 12.17. of their Emperours, Kings, Armies, Friends and Children.
 a Com.lib.1. It is recorded of (c) Fabius Maximus, that he was ſo much
 in Titus 1. honoured among the Romanes, for his ſervice againſt Haniball,
 b De Tempore that no man might eare nor drinke, before hee had prayed for
 Ser.231.232. him, and drunke his Health. (d) Olans Magnus recordes
 c Nec prius it of the Northerlings : That they account it a kinde of Reli-
 ante epulas : gious thing, to drinke the Healthes of their Gods and Kings:
 aut munera and (e) Alexander Guagninus witnesseth : that among the
 grata Lyei, Sarmatians (who are for the moft part Pagans and Infi-
 Eas cuiquam dels) hee is reputed the beſt ſervant who can drinke his Ma-
 tergiffis fuit, iſtors Health beſt ? I might here produce (f) Ouid, (g) Vir-
 quam multa gil, (h) Tibullus, (i) Horace, (k) Plautus, (l) Martiell,
 peccatus, in the ende. d Apud Septentriones religio ſum est, flando pro reverentia numinum ac
 immensam Falio principum bibere, & quafi in agone per ſudorem contendere, quis vino, vel altero, vel
 sacram libauit multiplicato hauiſſa amphoram euacuer capitolinam. Neguſ his contentis Ceremoniis
 honorem: Sil: ſimiſter & alia vasa manibus veriſq; allata, vino, ceruicis, medone, aut mullo, vel
 Ital.lib.7.at muſto repleta, conuianthiuſ ad aquas hauſſas exhibeant extortas. Nec excuſa-
 the. d Apud Septentriones religio ſum est, flando pro reverentia numinum ac
 pto app: illiſi mereatur. Lib.13. cap 37. e Rerum Polon. Tom.2. p.68. f Sole tam-
 men viuq; calent, annoq; praecantur. Quot ſumant cyathos ad numerumq; buntur.
 Inuenias illic qui Neftoris ebitat annoq; Quod fit per calices facta Sybilla ſuas: Faſtū
 lib.3.pag 51. Pro te fortifcante rota publica uſcipimus; Bacchi tibi ſumimus hauiſſas,
 Metamorph: I.7.p 121. g Hic aro rite mero libans Charchesia Baccho: Aeneid.l.5.
 Cape Maonis Charchesia Bacchis, Oceanuſ libemus air: georg l.4. h Sed bene
 Meſſall' in ſua quifque ad pocula dicat: Nomen & abſentis ſingula verba ſonent Vina
 diem celebrent, non feſtā luce madere. Eſt rubor, errantes & male ſerre pedes. E.egl.
 2. El.1. i Hinc ad vina redit latuſ & alteris Te menſis atlibet Deum: ſe multa pre-
 ce, te prosequitur mero defuſo patet, & laribus tuum. Micer, Nurnen Cat.1.4.Ode.5
 k Pagnium tardē mihi, cyathos das, cedo benē, benē mihi, bene voluſ, bene amſ amea.
 Hor mea manus tua poculum donat; ut amantem amants decte: cede, acce: bene &
 es qui inuidet mihi. & ei qui hoc gaudent Age et circumfer muſum bibere, da vſq; plenis
 cauſharū Perla Acl.5.p 575 577. l Nauta ex cyathis ſep. em iuſſu bilatur: Quin-
 que Lydas, Lyda quaquier, Id. tribus: Omnis ab iuſſu numeratur amica Falerno Epig.
 l.1. See lib.9. Epig.7.4.lib.11.Epig.21.

m Lypſium

(m) Lypsius, (n) Ioannis Fredericus, (o) Athenaeus, and o-
thers, to prooue vnto you : That it was common and vsuall
among the Gentiles and Pagans , to drinke the Healthes of
their Deuill-gods, their Friends, their Kings, their Mistresses,
their Whores, their Armies, their Captaines, Companions, and
the like : I might likewise expatiate and lassh out in
proouing unto you ; how they did drinke sometimes
(p) one cup, sometimes two cups : sometimes three, sometimes
five cups, sometimes seven cups, sometimes more, sometimes as
many cups as there were letters in the names of the Gods, or per-
sons whose Healthes they dranke, and the like : and how they
did drinke (q) sometimes unto the right hand, sometimes to
the left hand, sometimes in a circle : but then I should ex-
ceede the bounds of my intended breuity. Wherefore I
will conclude , and shut vp this with the authority of
Saint Augustine, who exprely informeth vs. (r) That
this filthy, and unhappy custome of drinking Healthes by mea-
sure, and method, is but a ceremonie, and relique of Pagans :
and therefore we shoulde banish it from our Feasts and meetings,
as the poyson of the Deuill : and know, that if we practise it ei-
ther at our owne, or other mens Tables, that in doing so, wee
have without all question sacrificed to the Deuill himselfe. And
with that of (s) Martin Delrio, and (t) John Fredericke,
who plainly certifie vs vpon the testimonie of John de
Gaux a great Magician : That these Healthes were inuen-
ted by the Deuill himselfe : and that Magicians, Witches, and
inferiour Devils doe oft times use them, carouzing the Health
of Belzebub the Prince and King of Devils in their Feasts
and secret meetings , as others vsually doe their Kings and
Princes healthes. And shoulde wee then (saith Fredericke)
endeavour to make these customes ours, with which the infernall
Spirits, Witches, and Magicians use to flatter and gratifie
their Belzebub, and by which they seeke the unhappy friend-
ship of their familiar Spirit ? O wickednesse ! you Gods, you
Heauenly hostes who defend , and keepe men backe from euill,
come were and put to your helping bands : lest any Christian
heart shoulde bee infatuated with so execrable a madnesse. If

a *Huius Autorem legis disabolum habent Basil. de Ebri et. & Luxu : Sermo: Aug. de Temp. Ser:*

231. *Seytha Gracis probro dant bacchan dicconsuetudinem, negantes esse credibile Deum innenisse, quo homines ad demensiam adi- gantur: Herodoti Melpo- mene. lib.4. pag. 244.*

b *Quis Christians nominio opus non agit Chrysostomus non esse videatur : Nomen enim sine actu atque officio suo nubat est : Nec est aliud sicutum vocabulum si ne merito nisi ornametum in luto. Salu de Gub. Dei. 1.4. p.94.*

c *Tertul.de Baptismo lib. Salu.lib.6.de Gub. Dei, Tertul de Corona. Mil. And the forme of Baptisme in our Common Pray- er Booke.*

therefore it be come to passe, that Deuills, and deuillish persons have drame these Healthes into their rounds, and Feasts: what Christian shoul not quake and tremble in every ioyne and member of his body, when as he is forced, or allured to their Healthes, perhaps as farre as drunkeenesse it selfe? thus farre Iohn Fredericke.

By all these Testimonies and Records, which cannot be controuled, it is now most clearlye evident: That this drinking and quaffing of Healthes, had its originall birth from Pagans, Heathens, and Infidels, yea from (a) the very Deuill himselfe: that it is but a worldly, carnall, prophanie, nay, Heathenish, and Deuiliſh custome, which fauours of nothing else but Paganisme, and Gentilisme: That it was but the Deuills drinke-offering, or a part of that honour, worship, sacrifice, and odoration, which the Gentiles, Witches, Sorcerers and Infernall Spirits gaue to Belzebub, the prince of Deuils, and those other Deuill-gods; to whose honor, name, and memory, they were first inuented and consecrated. And shall we then, who professe our selues to be (b) Christians in name, turne Infidels and Pagans in our liues? Shall wee who haue giuen vp our names to God and Christ: we who haue vtterly renounced in our Baptisme, all worldly, heathenish, carnall, and hellish Rites and Ceremonies: and vowed solemnely vnto G O D himselfe, in the sight of many Witnesses: (c) to forsake the Deuill and all his Workes, the Pompes, and Vanities of this wicked world, and all the sinfull lusts of the Flesh: betake our selues to these rudiments and ceremonies of the world? to these workes of Darknesse, Sinne, and Satan? to these Riotous, Idolatrous, Prophanie, and Gracelesse Healthes, and Ordinances of Infidels, and Pagans, who were soley imbondaged vnto Satans discipline, and never heard of Christ? shall wee thinke to gratifie and honour God, or Christian Princes, Parents, Nobles, Captaines, Friends, or Magistrates, in the very selfe same kinde and manner, as the Gentiles did adore their Deuill-gods, in quaffing off their Healthes?

shall

shall we now thinke to celebrate, the Natiuitie, Circumcision, Resurrection, or Ascencion of our blessed Lord and Sauiour Iesu Christ: or our Christian Feastiualls and Solemnities (as the custome of too to many Heathen-Christians is, * who scandalize Religion, and make it odious vnto Turkes and Infidels by their deboist, their wicked and licentious liues) in the selfe same manner as the Pagans did their (d) Bacchanalia, or their Deuill-feastes, in drinking and carouzing Healthes? as if (e) Light and darkenesse: Righteousnesse and Unrighteousnesse: Christ and Belial: the Cup and Table of the Lord, and the Cup and Table of Denillis; the Temple of God, and the Temple of Idoles (which can haue no Communion, no Concord, nor Agreement) were fully reconciled and accorded? O let it be neuer saide of any who dare to beare the face, or to assume the name of Christians to themselues; that they should euer glory, or take a pride (as many doe) or get an habit, or beare a share in drinking Healthes; especially on those blessed times, and happy dayes, which summon and ingage them in a more neere and speciaall manner, to expresse their loue, their thankefulnesse, and best obedience and respect to God, for all his kindnesse, mercy, loue, and goodnesse to them; or when as hee comes vnto them (f) in his best and richest mercies, which call them vnto Temperance, and Sobrietie, and not to Drunkeniesse, Riot, or Excesse: but let them worship him with a Reuerend, Pure, and holy Worshipe: with a Gracious, Temperate, and holy Heart; and with a Thankfull, Moderate, Sober, and Awfull vse of all his Creatures, as himselfe (g) Envynes them; or else let them vtterly renounce & quite disclaim the name of Christians, & turne

* In nobis Christus patitur op. probrium, in nobis patitur Lex Christiana maledictio. De nobis enim dicunt Pagani: Ecce quales sunt Christiani qui Christum colunt? Vbi est Lex Catholicorum quam credunt? Vbi sunt pietatis ac castitatis precepta, qua discunt? Evangelii legunt, et impudices sunt: Apostolos audiunt, Et inebriansur: Christianum sequuntur Et rapuerunt: visitant imorabam, agunt, et probam legem habere se dicunt: factum plane illud est quod autant se bona discere: quod ractant se sancta legis precepta retinere.

§ enim bona discerent, boni essent, Salu.de Gub. Dei. lib. 4. pag. 137. 138. d Of which see Linie Rom. Hist. l. 39. Aug. de Civ. Dei. l. 18. c. 13. Caelius Rhod. Antig. Lett. 1. 4. c. 6. Polyd. Virgil. de Inuent. Rerum. l. 3. c. 17. e 1 Cor. 10. 20 21. 2 Cor. 6. 14. 15, 16. f Praeclarè dona Dei vel agnoscimus, vel honoramus: quis quantum ab eo beneficii accipimus, tantum ei iniurias repensamus. Salu.de Gub. Dei. l. 6. p. 222. g Deut. 8. 10. 1 Cor. 10. 31. Rom. 13. 12. 1 Tim. 4. 33. 4. Tit. 2. 11. 12. 1 Pet. 5. 8. Luk. 21. 34.

* *Oportet, de-
cetq; nos, non
modo vocari
Christianos, sed
esse. Ignat. Ep.
6. ad Magnesii-
anos.*

*h Nō imitandi
nobis illi sunt,
qui sub Christi-
ano nomine,
Gentilem vita-
gunt, & ali-
ud professione,
aliquid conser-
vatione testan-
tur. Inter
Christianum
& Gentilem,
non fides tan-
tum debet, sed
& vita distin-
guere, & di-
uersam religi-
onis per di-
uersa opera
monstrari.*

*Hierom. Tom.
1. Epist. 14. c. 2.
1. Ioan. Frid.
de Ritu. Bib.
ad San. I. I. c. 8.*

*Martinus Del-
rio. Disquisit.
Magica Tom.*

*3. Appendix. I.
ad lib. 5. Tom.*

*1. Quaest. 2. I. 2.
Tom. 3. I. 5.
scit. 7.*

k Tertul. Apol.

*adu. Gent. c. 39. Theod. de Euang. veritat. Cognit. l. 8. Gregor. Nys. de vita Beati.
Greg. Oratio. See Leuit. 23. 1 Chron. 29. 21. 22. 2 Chron. 6. 7. 8. 9. 10. & 30. 21. 20
the end. Act 2. 46, 47. Clemens. Alex. Padag. lib. 2. c. 4.*

professed Pagans, both in name and nature, as they are in practise. O let vs Christians who thinke scorne to be stiled Infidels, Heathens ; or Carnall, Worldly, profane, or gracelesse persons ; bee ashamed to allow, or practise that, which really makes vs such, or worse then such : * *Let vs bee such in trueth and practise, as we shoulde be in name : or else let vs bee contented to bee deemed and reputed such (even Infidels and Pagans) (b) as our liues, our Healthes, and actions, describe vs for to bee.* Let vs not therefore henceforth honour, court, nor entertaine, our God, our Sauiour; our Kings, our Christian Princes, Nobles, Magistrates, Friends, or Comforts, with Healths, and rounds (as the maner is) as if we were to entertaine, or court the very Deuill himselfe: (for what other better complement or well-come could the Deuill Belzebub himselfe desire, if hee were a bidden guesle vnto our Tables ; or what fitter fare or entertainment could wee giue him, then to ply him hard with Healthes (i) (As the Magicians, Witches, and inferioriour Devils use to doe,) vntill wee had got the staggars :) but let vs imitate the feasts and meetings of holy Christians in former ages : (k) *Who did begin their Feastes with Prayers; continue them with Temperance, and Sobrietie; eating no more then would suffice their hunger ; drinking no more then would quench and satisfie their thirst : eating and drinking as in Gods sight ; discoursing and talking as in his hearing : concluding their meetings with a Psalme and Prayer ; and then departing, not to a Tauerne, a Whorehouse ; or a Play-houſe, as some of vs vſe to doe : but to their owne houses with Temperance and Sobriety , having their Soules as well replenished with Grace and Discipline, as their bodies with grosse and corporall foode :* If we would now at last, obserue this Ancient, Godly, and Religious practise in the entertainement of our friends : or in our Feasts & meetings, which are commonly made

the

the * *Theaters of Healthes, of Drunkenesse, Riot, and Gluttonie*, (especially in the time of Christ's Nativitie. Wherein men commonly sell themselves to Drunkenesse, Healthing, Dauncing, Carding, Dicing, Idlenessse, Epicurisme, Wantonnesse, and excesse of Sintie, as if it were a time of loofenesse & prophanelenesse, not of Grace and Holinesse ; doing more true seruice to the Devill, during this Holy time, then all the yeere besidies :) what Joy, what Peace, and Comfort : what encrease and strength of Grace would it bring vnto our Soules, and to the Soules of all our friends and guesse ? which are so much endangered, and without Repentance damned, by these sinfull *Healthes*, which wee begin vnto them. O therefore let vs now at last abandon these Heathenish, Idolatrous, and Hellish customes as vnbesemming Christians ; as the Inuentions and Ceremonies of Infidels and Pagans, whose wayes and workes we must not practise. Olet it neuer be recorded of vs *Englishmen* (who haue taken vp this Heathenish custome but of punie times) as it is storied of the *Polonians* : (l) *That they usually, as their manner is, doe carrouze and quaffe off great Bowles, to the Health of one another, oft times against their natures, so that their mutuall loue one to another, (which they doe principally expresse in their Feasts and meetings) doeth oft times deprive them of their health, and make them subiect to many diseases, through too much Healthing : That they will oft times force one another to drinke, saying : either pledge me, or fight with me : (which is the cause of many Duels :) and that they accouint him the best servant, who can drinke his Maisters Health best : Let not the *Masconites* description euer suite with vs : of whom it is registred, (m) *That they know full well how to allure men to drinke ; and that when as they haue no other occasion of drinking, they beginne to drinke their Dukes Health : then the Prince his brothers Health : and next the Healthes of other men of place and dignitie : whose Healthes they thinke, that no man either will or dare denie : Let it not be storied of vs, as it is of the Ancient**

* *Eiusmodi
conuincim⁹ eß
ebseruant the-
atrum. Clem:
Alex. Pedag.
lib 1. c.4.*

*1 Guagninus
Rer. Polon. T. 2:
2 p. 67. 68. 69.
Martin Chro-
merus de Po-
lon lib. 1. § 3
Salomon Neu-
gebauerus hist.
Polon. lib. 1.*

*m Sigismund.
Baro. de rebus
Moscoviis
Matthias a
Micou. de Sar-
maria Europea
1.2.c.3.*

ent and moderne Germanes, (n) That they Carrouze, and Health, and Drinke so long, till they haue laid one another dead drunke under the Table, or caused one another to vomit vp their shame, and surfeit: (a sinne to common in our swinish age) and a custome among Drunkards in (o) Saint Ambrose his dayes. Let it not be reported of vs, as it is of the Ancient Persians, (p) That they drunke so liberally at their Feasts, that though they were able to carry th. mselues into their Banqueting roomes, yet they were alwayes carried out of them, because their owne legges could not beare them: (the case of too many now among vs.) Let it be neuer inrolled of vs, as it is of the Brasiliens, (q) That whole Villages of them meeete together to drinke and quaffe (as they vse to doe at our Countrey Wakes, or Reuellis) carrouzing, and drinking off whole Bowles one to another, some times three dayes together, till they are not able to stand, and till they haue drunke vp all the Caouin, or liquor in the place: Let vs not be of the same minde and judgement, as the inhabitants of (r) Cumana, and Guiana are, Who account him the greatest, and brauest man, and the most compleate and accomplished Gallant, who is able to carrouze and swill downe most: which is the opinion of many Gull-gallants in our Bacchanalian age: But since we are Christians and Saints in name and reputation: and since (s) the Grace of God which bringeth Salvation hath appeared to vs: teaching vs, that denying ungodlynesse and worldly lusts, we shoulde liue soberly, righteously, and godly in this present world: looking for that Blessed hope and Glorious appearing of the great God, and our Saviour Iesus Christ: who gaue himselfe for vs, that he might Redeeme vs from all iniquity, and from our vaine conuersation received by tradition from our Fathers: that he might free and rescue vs from the World, and all worldly, prophanie, and heathenish customes, ceremonies, ordinances, rudiments, and traditions of Gentiles, Pagans, and Infidels: and purifie vs unto himselfe a peculiar people, zealous of good workes: If euer wee would be deemed or reputed Christians: if euer wee would looke Christ Iesus in the face with joy and comfort, or enter

enter into that cælestiall Canaan, where no titular,

* *only true and reall Saints and Christians haue admittance:* * *Reu.20.15.*
if euer wee expect to enter in at heauen gates, or to re-
ceiue the reward and crowne of Christians in that day

& 21.27. &
22.14.15.
Heb 12.22.23

of Christ, when Millions who thought themselues good

*Christians, shall be sent to hell, with a * depart from mee* * *Math.7.23.*
yee workers of iniquity, I know you not: let vs be no longer *Luk.13.27.*

Pagans, nor Infidels in our practise, in taking vp, in pra-

ctising, or approouing these Heathenish, Hellish, Idola-

trous, and Vnchristian Healthes: but let vs vtterly ab-

jure, and forthwith disclaime them, as a part of the De-

uils worship, and sacrifice heretofore: as an inuention,

ordinance, rite, or ceremonie of Deuils, Infidels, and the

deboistest Heathens, (whose wayes and customes (t) no

Christians are to imitate, unlesse they will fall from God, to

grosse Idolatry:) that so we may be deemed and adiud-

ged Christians, not Pagans at the last.

Fifteenthly, and lastly.

That which the Scriptures, Fathers, and many Mo-
 derne Christians, both Diuines and others: toge-
 ther with two Councils; some Christian Empe-
 rours, and States: and many Pagans, Infidels, and
 prophane Authours, haue vtterly condemned and
 disaprooved, must needes bee Sinfull, and vn-
 lawfull.

But the Scriptures, Fathers, and many Moderne Chri-
 stians, both Diuines and others, together with two
 Councils; some Christian Emperours, and States:
 and many Pagans, Infidels, and prophane Authours,
 haue vtterly condemned & disaprooved this drink-
 ing and forcing of Healthes.

Therefore it must needs be Sinfull and vtterly Unlawfull.

The Major I take for granted: the Minor I shall en-
 deauour to back and proue in evry branch and member.

First I say, that the Scriptures themselues doe vtterly
 condemne and disaproove this drinking, or forcing of
 Healthes, though not expressly and by name (because it

*ipsa effici-
 usissima sup-
 plantatio, quā-
 do fideles et re-
 ligiosi relatio
 proposito bono
 in imitationē
 transiunt als-
 orum. Prosper.
 Aquit. Exposit.
 in Psal. 139.*

was

was not precisely nor particularly knowne to the Penmen of the Scriptures) yet in grosse and generall tearms: and that so plainly, fully, and punctually, that no man can deny it. For first of all, they doe exprely prohibit, (u) *all appearance of euill, and all occasions of sinne*: Secondly, they doe positivly condemne, (x) *all Worldly, Carnall, Heathenish, Vaine, and idle Customes, Ceremonies, Ordinances, Rudiments, or Traditions, and all such things, and Rites as fauour of Gentilisme, Paganisme, or Heathenish Idolatry and Superstition*: Thirdly, they doe absolutely condemne (y) *all Rioting, and Drunkennesse, all fleshly and carnall lusts, and all such things, as doe either fauour of the olde Man, or make provision for the flesh to fulfill the lusts thereof*: Fourthly, they doe manifestly forbid, (z) *all Scandalous and offensinge things, which beſeme not the Goffell of Christ; which may giue offence to the Saints, and Church of God, and are not honest and laudable in the sight of all men*: Fifthly, they vtterly difallow and ſentencē, all manner of carrouzing, and (a) *drinking Wine in Bowles; all Reuellings, Banquetting, and exceſſe of Wine, and Riot, according to the will and lusts of men, and the practise and custome of the Gentiles*: Sixty, they denounce an *Woe*, not onely againſt all (b) *Drunkards, and ſuch as are ſtrong to power in ſtrong drinke*: but likewife againſt (c) *him that giueth his neighbour drinke, that putteþ his bottle to him, and maketh him drunke alſo, that he may ſee his nakedneſſe*: that is, who doth any way force, or allure his friend or neighbour by any entreaty, Art, or wile, to drinke more then either hee would, or ſhould doe: (a place for ſuch to meditate, and ruminat evpon, who delight to make others drunke, though they are not drunke themſelues.) Now this drinking of Healthes, is exprely, and punctually, within the verge and compasse of all theſe inhibitions, precepts, and iunctiōns. For it is an appearance and ſpice of euill: an occation of much Drunkennesse, and exceſſe. It is a Worldly, Carnall, Idle, Vaine, Prophane, and Heathenish Ceremonie, Ordinance, Rudiment, and Tradition; a thing,

thing, that faours much (nay wholly) of Paganisme, or Heathenish Idolatry, and Superftition : it is a concomitant, cause, or adjunct of Riot, and Drunkenneſſe; a fleshly and carnall luſt; a part and relique of the old Man, which makes prouifion onely for the flelh, to fulfill the luſts thereof. It is a scandalous, and offenſive thing, which beſeemes not the Gofpell of Christ : which giues offence to the Saints, and Church of God, and is not honest and laudable in the ſight of all men : It is within the compaſſe of carrouzing, and drinking Wine in Bowles: with in the verge, of Reuelling, Banqueting, and exceſſe of Wine, and Riot, according to the will and luſts of men, and the cuſtome and practiſe of the Gentiles : Yea, thoſe who uſe and practiſe it, are ſuch who giue their neighebours drinke, and put their bottle to their mouthes, that they may make them drunke, and ſee their nakedneſſe : they are ſuch as draw on others to drinke more largely then they would, or ſhould doe, for which there is an heauy and bitter *Woe* attending on them : Therefore this drinking of Healthes is in iſtance, punctually, fully, and particularly (thoſh not expiſhly, and by name) condenmed and diſapproued by the Scriptures ; So that it muſt needs be Sinfull and vtterly Vnlawfull, as well as Sacriledge, Astrologie, Symonie, Nonrefidencie, Poyſoning, Treafon, Magique, Arrianisme, Pelagianisme, and the like : which are onely in iſtance, but not by name condenmed in the Word : and this ſhould mooue vs all * forthwith for to reiect them, without any more diſpute.

Secondly, as the Scriptures, euē ſo the ancient Fathers of the Church, doe vtterly condemne and diſaprooue the drinking and pledging of Healthes. Not to trouble my ſelſe nor others in recording all thoſe Workes and Treatiſes, wherein the Fathers haue learnedly and zealousli displayed themſelues againſt Drunkenneſſe and Drunkards : whoſe (*d*) Workes and Writings in this kinde, I would the learned Drunkards of our

* *De quibus a-
periſſimè di-
uina Scriptura
fanxit, non
diſferenda ſen-
tentia eſt, ſed
porius exequē-
da. A quifgra-
nenſe. Concil.
ſub Lud. Pio:
Can. 61.*

*d See Clem. A-
lex. Ped. l. 2. c.
2. Baſil. de. E-
briate, &
Luxu. Serm. 22
Com in cap. 5.
Eſai. Amb. de
Elia & leu. in
cap. 10. to 20.
Origen Hom. 6
in Gen & H̄.
7 in Leuit.
Chrys. ad Pop.
Antioch. Hom.
54. 57. 7. i. E-
narr. in Eſay. 5.
& Hom. 27. in
1 Cor. 1. Aug.
de Ebrietat. de
Virgin. Serm.
et de Tēp. Ser.*

*231. 232. Bern:
de modo bene
uiuendi. Ser. 25
Ad Gwl. Abbat.
Apologet. Chry-
ſolog. Ser. 26.
Hier. Com. l. 2.
in Gal. 5. Cō. 1. 1
in 1. Tit. 1. A-
gainſt this ſin
of Drunken-
neſſe.*

our ebrious Age would well consider: I will onely mention and produce such Fathers, as come home and punctuall to our present purpose; such as doe either in realty and substance: or else in expresse and punctuall tearmes, condemne all forcing, beginning, pledging, and drinking of Healthes. *Clemens Alexandrinus*, doth blame and taxe the Drunkards of his age, (e) for drinking and rounding one to another, under the name of benevolence, or goodfellowship: vnder which name our Drunken roundes and Healthes, (which are the same with thofe which he condemnes,) are this day palliated. Saint Basil, writing against Drunkennesse, which was very rife among the

e Pedag.lib.2
c.2. &c 4.

f De Ebrietate
et Luxu.Serm.
et Com.in cap.
5.Efais.

Grecians in his age: Informes vs; (f) That they had Maifters, Stemards, and Ouerseers of drinking in their Feastes and meetings, to see that men ſhould take vp their liquor: and that there was a certayne order and method obſerved, in their disorderly courſe of drinking. Of which law and order the Devil was the Author: (and is not this the courſe, and practise of our Drunkards now?) When as a man (ſaiſt hee) would thiſke that they had well drunken, then they begin to drinke: and they drinke like beaſtes, giuing equall cups vnto the queſſe, as out of an inexhaust fourtaſte: The drinking thus proceeding, a young man comes foorth with a Flagon of coole Wine on his ſhoulders: hee comming in the Butlers place, and ſtanding in the middeſt, doeth diſtribute an equall portion of drunkenneſſe to all the queſſe through crooked pipes: This is a new kinde of meaſure, where there is no manner of meaſure, ſhat ſo by the equallitie of the cups there may be no murmuring, nor exceptions taken, and that one may not circumuent, nor defraude another in drinking: Every one now takes the cup that is ſet before him, that ſo like an Oxē out of a Ciferne, he may ſtrine to drinke at one draught without any reſpiration, as much as that great Flagon will ſupply through the Siluer pipe: Conſider the greatnessſe, the belly and meaſure of the Flagon how much it holds: this Flagon of Wine thou doeft not put into a Wine-canke, but into thy belly which was filled long before: Wherefore the Prophet doeth well crie out, *Woe unto them*

them that rise up early in the morning, that they may follow strong drinke, that continue vntill night, till Wine inflame them: but they regard not the worke of the Lord, neither consider the operation of his hands: and so he proceedes in condemning of these Healthes, which are the same with ours now, or at least but little different from them. Saint Ambrose in expresse tearmes condemnes this drinking

of Healthes: (b) What (saith he) shall I speake of the obtemperations of Drunkards? and what shall I commemmorate their ^{h De Elia &} leuum: cap. 17. Sacraments, or Ceremonies, which they esteeme a kinde of impietie for to violate? ^{I1, 12, 13, 14.}

Let vs drinke, say they, the Emperours Health: and he that will not pledge it, is made guiltye of indeuotion, or disrespect: for he seemeth not to love the Emperour, who will not drinke his Health: and is not this the speach, and custome of our times? O the obedience (faith hee) of this Pious deuotion! Let vs drinke say they, for the safetie of our Armies, for the Prouesse of our consorts, for the Health of our Children: They thinke that these their well-wishing Healthes, doe ascend vp euen to God himselfe. O the folly of men, who deeme Drunkennesse to be a kinde of Sacrifice: who thinke that those Martyres will be appeased by drinking of their Healthes, who haue learned to indure affilition through fasting, &c. * In their Feasts, (faith hee in another Chapter,) thou shalt see their Gold, and Siluer cups to be marshalled, and ranked like an Armie, to prouoke men for to drinke. (Loe here the very method, and patterne of our drunken age:) First, they begin to drinke, and Skirmish with the lesser cups, then with the greater: Next the cups begin to striue with the Firkins, they being oft times doubled betweene delays. Afterwards proceeding on to drinke, they begin to striue who shall drinke most. If any man desire to be excused from drinking, he is hardly taxed for it. When the Feast is ended, they begin to drinke afresh: and when as a man would thinke they had ended, then they begin their drinking; and then the greatest Bowles, like so many warlike instruments, begin to walke; here they begin the Combats: the Butlers, and Servants begin to grow weary of filling, and yet they are not weary of drinking:

* See Putane's Comm.

king: Only these Combates are without excuse. In Warre, if any man finde himselfe to weake, hee may lay downe his Armes, and receive a pardon: here if any man sets downe the cup, he is urged to drinke. In wrestling, if any man foyle thee, thou loest the victory, but yet thou art free from wrong: in Feaster, if any man refuse to take the cup into his hand, it is forthwith poured into his mouth by force. Thus they continue till all of them are drunken, as well the Conquerors, as the Conquered. What a sorrowfull, and miserable spectacle is this to Christians? Neither are they excused, whō thus iniuste men as Friends, and send them away as Enemies, (k) or cast them out as carcases: why doe expences, and costes delight thee without thankes? Thou invitest men to Mirth, and yet thou forcest them to death: thou calleſt them to Dinner, and then thou wilt carry them out as to the Graue: Thou promisest Meate; but thou inflictest Torments: thou offereſt Wine, but thou pourest in Poyson, &c. This Father proceedes, but I wil ſtop, and referre you to him: ſince I haue recorded ſufficient out of him, not onely truely to diſcypher, but likewiſe poſitively to condemne, the Drunkenneſſe, Cufome, Practiſe, and Healthing of our age. Saint Hierome, ſpeaking of the effeſts of Drunkenneſſe in his dayes, hath this paſſage. (l) Thou miſt (ſaiſt he) behold ſome turning Cups into Darts, and dashing them in the faces of their compaſſions: others with torne Garments, Aſſaulting, and Wounding thoſe they meet: others Crying, others ſleeping: Hee who drinkes off moſt, is deemed the valiantest man: and (m) it is an occaſion of a iuſt accuſation, to refiſe to pledge the Kings Health often: which courſe and praſiſe he vtterly diſauowes, as ſinfull and abominable. Saint Auguſtine, is very large and copious in this Theame. (n) Deceſtre breſtren (ſaiſt he) albeit I beleue that you fear Drunkenneſſe, as muſch as Hell it ſelfe, yet I exhort you neither to drinke more your ſelves, neithor to compell others to drinke more then they ought. For many oft times doe drinke by meaſure, without meaſure: they provide great cups, and drinke by a certayne Law, and Rule: hee that overcomes deſerves the

k Vocas ad ca-
nam ut ams-
cum: noſteſ e-
jici re cada-
uer, anima e-
ius extinta.
Basil. de Ebri-
etate Serm.

l Lib 1. Com-
ment in Tit. 1
T6.6.p.200. A
m Accuſa-
tionis occaſion,
aduertatum per
Regem frequen-
tius non bibiſſe
n De Tempore
Serm. 231.232
De Sobrietate,
Et Virg. Serm.
Et de Reſtituſ
Carboſ Con-
verſationis, lib.

praiſe

praise by this sinne of his. Now those who are such, endeavour to excuse themselves, saying, (as our common Drunkards vsually doe :) Wee should vise our Friendes discouertly, if wee should not giue them as much as they will drinke, when as we invite them to our Feastes. But how are they your friends, who would make God your Enemie, who is a friend to both? wherefore it is better to part with such friends, then to part with God: and if they will needes drinke, let them drinke, and perish alone: better it is that one should perish, then many. But O the unhappinesse of man kinde: how many are there, who will force Drunkards to drinke more then they ought, when as they will hardly part with a cup of drinke, to a poore needy Christian who begges it at their doores; notwithstanding, that in this case it bee giuen to Christ himselfe? And that which is farre worse: diuers of the (o) Clergie, who ought to kinder others from drinking thus, doe themselves (p) compell, and allure others to drinke more then they ought. But now I intreate this one thing of you, abouie all the rest, and I adiuire you by the dreadfull day of Iudgement, that as oft as you Feast one another, you would vtterly banish from your Feastes, that filthy and unhappy custome of drinking Healthes, three by three, in a large measure, without measure, either willingly, or against your wills: as being the poysone of the Disell, and an unhappy relique, and custome of the Pagans.

And whosoeuer shall consent, that this forme of Healthing shall be used, either in his owne, or other mens Feastes: let him not doubt, but that he hath Sacrificed to the very Devill himselfe: by which forme of drinking, his Soule is not onely slaine, but his body like wise is infectled. But rom what a thing is this, that these unhappy Drunkards, when as they drinke till they glut themselves with ouer-much Wine, should dride and scoffe at those, who will drinke no more then will suffice them? saying unto them, bee ashamed, and blush: why cannot you drinke so much as we? (Which is the ordinary speach, and phrase of Drunkards now:) They tell them that they are no men, because they will not drinke: They scorne themselves the men, when as they lye prostrate in the lakes of Drunkenesse:

o Quod in La-
icis reprehena-
datur id multo
magis in Cle-
riis oportet
pradaminari.

Aquilgranen-
te Con. il. sub
Ludi Pio, C. 51.

p Nullam ha-
bet quem salu-
tis ager quem
ad intempe-
rantiam me-
discus hortatur.
Senec. Epist.

129,

and

* Marke this
Obiection, &c
the reply vnto
it.

and they say that others who can stand up Honestly, and Soberly, are no men : They lye prostrate, and yet are men : others stand upright, and yet they are no men : The Conquerour of Drunkennesse is dispraised, and he that is Conquered of Drunkennesse, is applauded : The Sober man, who can governe himselfe and others, is derided : and the Drunkard, who can neither know himselfe, nor others : is not derided, yea not bewailed. * But now Drunkards doe alledge this excuse for themselves. That a great Man did compell them to drinke more then they would, and in the Feast of the King I could not doe otherwise. This is nothing else but a mere pretence to excuse our sinnes : and that which we will not, we say we cannot fulfill : our will is the fault, though our inability be pretended : But admit that thou were so put unto it, that there it should be said unto thee ; either drinke, or dye : It is better that thy Sober flesh shoulde be slaine, then that thy Soule shoulde dye of Drunkennesse. However the obiection is false : for Godly, Sober, and Religious Kings and Potentates, though they may chance to be angry with thee for an houre, or two, because thou refusest to drinke out of a loue to God : yet they will afterwards admire thee, and respect thee so much the more for this thy refusing, by how much the more earnestly they did desire, perswade, and preesse thee for to pledge them. And now, what a thing is this, that after the Feast concluded, when as men haue quenched their thirst : when as they cannot, neither ought they to drinke more, that then they shoulde begin to drinke afresh (as if they were but newly come) under diners names, not onely of living Men, but likewise of Angels, and other ancient Saints : thinking that they doe them the greatest honour, if they doe euē buriue themselves with too much Drunkennesse, in the commemoration of their names, and healthes : not knowing that none are so iniurious to holy Angels, or holy Men, as those who slay their Soules through too much Drunkennesse, in drinking off their Healthes. Remember therefore, that he who drinkest too much to his friend, is made an Enemie to his Soule : that hee doth debilitate his body, and murther his Soule. And thus he proceedes against Drunkennesse, and Health-drinking,

as

as you may more largely reade in the Workes themselves. You see now by these feuerall Testimonies, and Records : that the Ancient Fathers, not onely in their Practise, but likewise in their Judgements, haue vtterly condemned this Heathenish Art , and Ceremonie of drinking Healthes. Let those then who are, (or at least wife should be) Fathers in the Church, (as I feare there are some in ours, as well as in (q) St. Austines dayes, who are too much addicted to this shame, and crime, euен against the * Canons and Constitutions of our Church; which inhibit Ministers to give themselves to drinking and ryot, or to resort to Tavernes and Alehouses) be ashamed to vse, to Practise, or approoue of Healthes, especially at their proper Tables , or at any publique meetings (as the custome of too many is;) since so many Ancient Fathers haue condemned them. It is a shame, nay a (r) Sacredledge, for a Father, a Bishop, or Pastor of the Church (whose life should be a Light, a Paterne, and (s) Example vnto others) to be a Childish, nay, a Swinish Drunkard, or Health-quaffer : especially since God himselfe hath so punctually and frequently (t) enioyned, all Bishops, Pastors, Deacons, Fathers, and Elders of the Church : to bee Grasse, and Sober ; not givien to much Wine : that so they may haue a good report of those that are without ; lest they fall into Reproach, and the Snare of the Devil : And therefore, though Courtiers, Souldiers, Ruffians, Rorers, and others, doe practise and approoue of Healthes : yet let Bishops, Ministers, Schollars, Maiestrates , and all such persons, who are the Pastors of mens Soules , or Patriernes of their Liues, be sure to renounce them, as a Pro-

*eat vino, Sacerdos spiritus sanctitatis extinguit. Chrysologus Sermo 26. s Grex.
quis Pastori vocem moreisque sequitur, per exemplum melius quam per verba graditur.
Greg. Magn. Pastoralium pars 2. cap 3. t 1 Tim. 3. 2, 3, 7, 8, & 5. 23. Tit. 1. 7. Le-
uit. 10. 9. Numb. 6. 2, 3. *Prou. 31. 4, 5. See Hier. Com l. 1. in Tit. 1. Theodore. Prima-
simi Thophil: & Haymo in 1 Tim. 3. Clemens Rom: Confess. c. 50. Concil. Aquisgr. sub
Ludou: Pio. cap. 94. Concil. Turonicum 1.c. 1. 2. Synod: Treverensis. Anno 1541 Sur:
Tom. 4. p 828 Gratian. Distinctio. 35. & 44. Ioan. Frid de Ritu. Bsb. ad San. lib. 2. c. 1.
Bochelius Decreta: Eccles. Gal. 1. 6. Tit 19g. Against Clergie mens excessive drinking.*

phane, Luxurious, Idolatrous, and Hellish Complement, and Ceremonie ; for feare they degenerate from these fore-quoted Fathers, whose Sonnes, and followers they professe they be ; & plunge themselues into such Eternall flames , as all the Ocean cannot quench , though they should Health it downe. But especially, let all Protestant Bishops, Pastors, Fathers, and Diuines, disclaime, abiure, and vtterly renounce these Heathenish and Pernicious Healthes , both in their Judgements , and their Practise, as Siufull, and Abominable : that so they may stop, and put to silence, the slanderous mouthes of brazen-faced , and false-tongued Papists ; who haue published it vpon Record. (*n*) That the Arch-heretick Luther, was the Author and founder of those new kindes of Healthes, which are now so rife among his followers : of whom they Register this Vtopian and forged Storie. That Luther, on a certaine time made a great Feast at his House , to which hee inuited the chiefeſt Professours of the Uniuersitie, and among the rest one Islebius, for whose ſake this Feast was principally prouided. Dinner being ended, and all of them being ſomewhat merry : Luther after the Germane custome, commanded a great Glaffe, diuided with three kindes of circles to be brought unto him: and out of it he drunke an Health in order to all his gueſſe : When all of them had drunke, the Health came at laſt to Islebius : Luther then in the presence and view of all the reſt, takes this Glaffe being filled vp, into his hand, and ſhewing it to Islebius : ſaith , Islebius I drinke this Glaffe full of Wine unto thee , which contains the tenne Commandements to the firſt circle: the Apoſtles Creed to the ſecond, the Lords Prayer to the third , and the Catechisme to the bottome : When he had thus ſpoken, he drinkes off the whole Glaffe at a draught : which being replenished with wine, he deliuers it to Islebius, that he might pledge him all at a breath: who takes the Glaffe, and drunke it off onely to the firſt circle, which did containe the Decalogue, it being i[m]poſſible, for him to drinke any deeper, and then ſets downe the Glaffe on the Table, which hee could not behold againe without horrore : then said

*u. Ioan. Frido-
ricus de Ritu
Bib. ad Sam. 1.
c.9. Where
this iuſting
History of Lu-
ther is like-
wife recorded.*

said Luther, I knew full well before, that Islebius could drinke
the Decalogue, but not the Creed, the Lords Prayer, and the
Catechisme: Which speech of his was received, and approued of all as an Oracle. From this forged Storie,
the Papists take occasion, not onely to slander and vilifie
** Luther and his followers*, but likewise to upbraide the very
Doctrine and Religion of the Protestants; as being Ratefied,
Established, and Confirmed by this Prophane, if not Blasphemous
Health of Luther, and by the Healthes of Ecmonda-
mus, and Aurasius. Wherefore, let all Protestants ab-
jure, and renounce these Healthes for euer; not onely
because these severall Fathers, (whose steps wee ought
to follow, as well in Life and Manners, as in Faith and
Doctrine) haue with one consent condemned them: but
likewise that they may wipe off this false, and scandalous
reproach, which the Papists haue raised vpon *Lut-*
ther, and his followers, as the inuenters, and establishers
of *Healthes*: when as in trueth themselues are most of
all addicted, and devoted to them, and may be truly stiled
the Authors or the Fathers of them, what euer they pre-
tend. Witnesse Pope John the thirteenth, that monster of
Men, as Platina stiles him: (*x*) Who did drinke an Health,
to the very Deuill himselfe; whose Vicar questionlesse he
was. Witnesse the (*y*) Popish Councell of Lateran under
Innocent the 3. Can. 15. and the Councell of Colen, Anno,
1536. Part. 2. Cap. 24. & Part. 5. Cap. 6. Which restraine
not onely the Popish Laicie, but likewise their Parish Priests,
and Clergie, from drinking of Healthes, which did then abound
(say they) in diuers parts; and that before Luthers dayes:
though they would fஸly stich them on his sleeve, by
this their false, and sleevelesse story: Yea, witnesse John
Frederike himselfe, the Register of this forged Fable:
Who testifies, (*z*) That not onely Lay Papists, but even their
vnholie holy Friers, Monkes, and Clergie men, (such tem-
perate and abstemious Creatures are they) doe oft times
drinke and quaffe off Healthes vnto the Honour, and Remem-
brance of their God-defied Saints, and Angels: which practise

* Ioan. Frid.
de Ritu Bib.
ad San. l. i.c. 9.
& 7. p. 52.

x Lustyrando-
us, 16. c 6.7.
Barenum An:
963. Numb. 17.
23. Mr. John
Whites way
to the true
Churh. Di-
gref. 57. Sect.

y Surius Cen-
ci. Tom. 3. pag.
742. & Tom.
4761, 771.
z De modo
Bib ad San. l. 1
c. 7.

he doth seeme for to approoue: contrary (I am sure) to Saint Augustines verdict. Who informes vs; * That it is the greatest indignity, or iniurie that can be offered to holy Saints, or Angels, to drinke their Healthes: Yea contrary to the Practise, and judgement of the Fathers: (in which they so much vaunt, and triumph) who haue condemned, sentenced, and rejected Healthes, as their forr-quoted Workes and Writings testifie: which should cause all Christians to renounce them.

* Dr Tempore Scrim: 231.

z De Polonia
Tom 2 p. 15.
a Rerum Poloniarum Tom. 2 p.
67, 68.
b De Rebus Muscovitis.
c Cosmogr. lib.
3 c. 77.
d Gen. Dierū
1.5 c. 3. &c. 21.
e Boemus De Mor. Gent. 1.3.
f 22. Liosius Epist. Miscel.
Cenr. Ep. 51.
g Comment in Ester 18
h Sermo 2. in Ester 8.
i De Inventor Rerum. 1.3 c. 5
j Epist. Decad.
k Epist 6. &
l Quo Vadis,
Seß. 21.
m Discourse of Melancholy. Part. I. Seß. 2. Subjett 2.
Edit. 3.
n Epigr. I. 2,
Epig. 46.
o The life, confession, and hearty repen-
tance of Francis Cartwright
p In Pandect.
q Inris Cisilius, lib: 1. Tit. 1. Numb. 12. at the ende. n De Iustitia & iure lib.

Thirdly, as the Scriptures and Fathers, even so many Moderne Diunes, and Christian Authors of all sorts, haue vtterly condemned, and disapprooued this drinking, and pledging of Healthes. Not to make mention of (z) Chromerus, (a) Guagninus, (b) Baro, (c) Munster, (d) Alexander ab Alexandro, and (e) other Historians who taxe the Sarmatians, Polonians, Germanes, Gracians, and others for their Health-drinking: nor yet to remember to you (f) Brentius, (g) Merlin, (h) Polidor Virgil, (i) Bisshop Hall, * Mr. Burton, or (k) Owen, who haue glanced at them, and condemned them in the by: as euill, hurtfull, and unlawfull things, and Ceremonies, that draw on Drunkennesse and Excesse; and oft times prooue the sicknesse both of Soule and Body too: Nor yet to trouble you with the (l) Confession of one Maister Francis Cartwright, who being troubled in his Conscience, and lying on his sickbed, cryed out; *It wounds mee to the heart, to thinke on my Excesse, my drinking of Healthes, &c.* which will bee the case, & cry of every Health-drinker, when as the pangues of Sinne, and Death shall seife vpon his Soule at laft. I shall onely referre you to (m) Wesenbecius, a Civilian: Who censures Healthes, as being contrary to distribute Justice: to (n) Lessius, a Jesuite; who handles this very question: Whether it bee lawfull to begin an Health? and whether it bee lawfull to pledge it? concluding that it is not: Since neither reason, nor necessity of nature, nor good health, nor the vigour of the minde, nor the alacrity of the sensses, but onely another

MAB:

mans belly, nay, the whole capacity of his belly, bowells, and
veines, are made the rule of drinking, &c. To one (n) Iohn a De Riuſe
Fredericke a Papist, Professor of Historie in Coliſt: Who
hath written two learned Bookes against Health-drinking: to
Olaus Magnus, Hisſt. l. 13. c. 37. 39. 40. to Vincenſius Obſer-
vatus de Arte Bibendi. lib. 2. 3. to Erycius Puteanus in his
Comus: to Maſter John Downham in his Diſſertation from
Drunkeneſſe: to Maſter Robert Harris his Drunkards
Cup, pag. 20. 28. 29. to Maſter Samuel Ward his Woe to the
Drunkard: and to the Reuerend, and Learned Diuine,
Maſter Robert Bolton, in his Generall Directions for our con-
fortable Walking with God: pag. 200. to 206. Who haue
fully and largely, condemned, and censured the drinking and
pledging of Healthes, as an abominable, Odious, Sinfull, Hea-
theniſh, Vnchristian, and Unlawfull practise, which dishonours
God, and man, and produceth funary ſinnes and miſchiefs; as
theſe workeſ of theirs doe at large declare: And ſhall we
Christians and Protestants ſtill practise and applaud them, when as ſo many Moderne Christian writers, both
Protestants, and Papists, haue paſſed a Verdict, Doome,
and Sentence of Condemnation on them? O let vs neuer
dare to doe it, for feare, the fore-quoted Scriptures, Fa-
thers, and the now recited Authors, ſhould riſe vp in
Iudgement againſt vs to condemne vs for it, at the laſt.

But iſ theſe Authorities will not ſway vs, nor cauſe vs
to abandon and renounce theſe Healthes, then heare in
the fourth place, what Councils, what Christian States,
and Emperours haue concluded & decreed againſt them.
In the Popiſh (o) Councell of Lateran under Innocent the
third, in the yeere 1215. Cap. 15. there was this Conſti-
tution made. *Let all Clergiſ men diligenty abstaine from*
Surfetting and Drunkenneſſe; for which let them moderate
Wine from themſelues, and themſelues from Wine: neithir let
any one bee urged to drinke, ſince Drunkenneſſe doeth banift
wit, and prouoke luſt. For which purpoſe we decree, that, that
abuſe ſhall bee viterly abolished, whereby in diuers quarters,
Drinkers doe uſe after their manner, to bind one another to

o Sursum Con-
cil: Tom. 3. p.
742.

p Illum abusum drinke (p) Healthes, or equall Cups, and he is most applauded decernimus se- by them, who makes most drunke, and quaffes off most, exer- nitem: tollendū quo in quibus- dam partibus ad potum aqua- les suo modo se obligant pota- tores.

q Surius. Conc.
Tom. 4. p. 761.

771. See Gra-
tian: Distinct.
44. Bocellius
Decretalium
Eccl. Gallica-
nial. 6. Tit. 19
cap. 11.

r Exercatur
computationes
illas ad aqua-
les bausius ob-
ligatorius.

s Tolosanus:
1. 11. de Repub:

c. 9. Ioan. Frid.
de Ritu Bib. ad
San. l. 1.c. 10 p.

91. et 12. p. 109
Rhenanus Re-
rum German:
L. 2. g. 91.

t Melchior
Hayminsfeld:
Statuta Carolis

s Imperials:
An: Dō: 1548
Reformat. Po-
litis Imperia-
lis. c. 8. p. 143.

u De Ritu:
Bib. ad San. l.

x. p. 116. 117.
118.

by them, who makes most drunke, and quaffes off most, exer- zers, If any shall offend henceforth in this, let him be suspended from his Benefice, and Office, vntille hee give some other com- petent satisfaction. Loe here you haue an expresse Councell against Healthes, especially in Clergymen, together with a penalty on such as drinke or pledge them. So againe in the (q) Provinciall Councell of Colm, in the yeare 1536. part. 2. c. 24. & part. 5. c. 6. All Parish Priests, or Ministers are chieffly prohibited, not onely Surfetting, Bay, Drunkennes, and Extravagans Feasts, but likewise the (r) Drink- ing of Healthes, which they are commanded to banish from their Houses by a generall Councell. Thus haue you two severall Councils, together with the mention of another generall Councell, against the beginning and pledging of Healthes. Let vs now see what Christian States, and Emperours haue decreed against them. It is (s) Recorded of Charles the great, Maximilian the Emperour, and (t) Charles the fift, that they inacted Lawes against Health-drinking: to wit; That no Souldier, nor any other person shoulde allure, or compell any one to drinke, or pledge an Health: and that all Healthes shoulde bee abolished and anni- quated, because they were the causes of great and filthy vices: And withall they commanded all the Eleutors, Princes, Dukes, and Ecclesiasticall, and Temporall Lords, to banish them out of their Courts: and all Courtiers, Citizens, and all other their Subjects whatsoeuer, not to use, nor force any Healthes: enioyning all Ministers to Preach against them: Right Christian Lawes, and Injunctions, worthy to be imitated, and seconded by all Christian Princes, especially in this ebri- ous and drunken age. To these I may adde those notable rules against Health-drinking, composed long since by a German Senate, and now lately reuived in some parts of Germanie: which Lawes or Orders (u) John Fredericke hath transcribed out of a Marble piece, in which they were ingrauen, in forme as followeth: *Let no Prince, nor Lord whatsoeuer, suffer his Health to be drunke in great cups:* he

be thin pronokes another to drinke an Health, let him feare the wrath of the Prince of great Name. If one prouoke thee impiously to drinke an Health, doe thou pionly auoide it: hee that drinke his Princes, or Patrons Health, let him not lose his owne. If thou drinke an Health, we doe not so well approue of it: if thou doest it, bee thou still a man. Let Reason be thy Gnomon, and Virtue thy Queene to gouerne thee. Remember that Christians must fight against the Turke with the Sword, not with the Cup: there it is an Honour, here a Disgrace to ouercome. Let not one friend draw warre force another to drinke: if he doeth so, withstand him: and if he will not be contented, then throw the Wine upon the ground: and if he will not leave thee so, then take him for an Enemie: If thou wouldest rather displease the Lord then man: and rather damne thy Soule, then save it, let it be capitall to thee. Not to trouble you with our owne (a) Statutes against Tipling, and Drunkenesse, (in which the Drinking, and Pledging of Healthes in Innes, and Tauernes, may bee well included;) I shall conclude on these recited authorities; that Councells, and Christian States, and Emperours haue vtterly condemned, and reiecte Healthes, as abominable, hurtfull, and pernicious euills. And shall not wee then, who professe our selues the very prime, and chiefe of Christians, and as Zealous men as any against all kinde of sinne and wickednesse, especially Drunkenesse, Riot, and Excesse: disclaime, and quite renounce them? shall we not passe a sentence of condemnation on them, and exile them from our Housés, Tables, and our Kingdomes too, (where they haue bin practised, and fostered but of latter times,) as these haue done? O let vs bee sure to doe it, lest Papists, and Germans, should excell vs in Temperance, and Sobrietie, to our iust reproach: and to the scandal of that Holy, Pure, Orthodoxe, Ancient, and sincere Religion which we now professe.

Fiftly, as the Scriptures, Fathers, and these Moderne Christian Writers, Emperours, States, and Councells: euen so Pagans, and Infidels haue vterly condemned, and

a 1. Iacobis cap.
4 Iacobus 5.
7 Iacobus 6.10.
21 Iacobus 7.10
1 Carols C. 4.

b Josephus Antiqu. Iudaor. l. II. c. 6. Ester 1. 3, & 9. disapprooued this beginning, forcing, and drinking of Heathes. (b) *Ahasuerus*, that great Persian Monarch, when as he made his great and roiall Feast to all his Nobles, Princes, and People, of purpose for to manifest, and shew the riches of his glorious Kingdome, and the honour of his excellency Maiestie, was so farre from approouing either of forcing, or drinking Healthes, after the Persian manner : as he enacted a Law. That none should be compelled to drinke : appointing all the Officers of his Palace, that they should doe according to every mans pleasure. A patterne worthy to be imitated of all Christian Princes in their greatest Feastes, and Solemnities.

y Athen: Dip-
mosf. 1. 10. c. 11.

z Diogen: La-
terius lib. 8.
Empedocles.

w Legibus tol-
litor omnis
circumpotatio:
DeLegibus, 1.
2. a little be-
fore the ende.

x Prout enig:
Libido est, Sic-
cat inaequales
calices coniusus
solutus Legibus
insanus, seu
guiccapit acris
a fortis Tocu-
lis seu modicus
virescunt latius.

Ser. 1. 2. Satyr 6
y Athen: Dip-
mosf. 1. 10. c. 9.

z Lypsius de Au-
tiqu. Lett. 1. 3.
e Nat. Hist.
lib. 14. cap. 22.

(a) *The Lacedemonians*, did viterly condemne this drinking of Heathes one to another, because it would weaken their bodies, and prouoke them to scurrilise : wherefore they did drinke but moderately in their Feastes, not insisting any one to drinke, but when he would himselfe. It is (z) storied of *Empedocles*, that being invited by one of the Princes to a Feast, the Servant that invited him, conspiring with the Over-seer of the Feast, commanded him to drinke, or else he would powre the drinke vpon his head. Empedocles held his peace for the present : but the next day calling them in question for it, he put them both to death for example sake : so much did hee abhorre this forcing of Healthes. *Tullie*, the Prince and chiefe of Orators, recordes : * that all Healthes, or Rounds, were abrogated and taken cleane away by the Roman Lawes : So that it seemes the whole Roman Nation, did with one consent reiect, and damne them, euen in the very middest of all their Paganisme. *Horace*, though an Heathen Poet ; (and such were commonly good-fellowes, as wee phrase them,) (a) doeth viterly disapprooue this drinking of Healthes as a mad kinde of law : informing vs : that every man ought to drinke what he please. (b) It is an enill thing (saith *Sophocles*) to drinke by force ; (as men for the most part doe in pledging of Healthes,) it is all one as to force a man to be thirsty : (c) *Plinie* condemnes them much, who draw on others to drinke : and viterly dislikes those Lawes of drinking which the Romans observed, to drinke up all as a draught, to

fit

spit out none, and to leaue no smaffe behinde them : Which rules are for the most part punctually obserued in our Healthes. (d) It is a ridiculous thing (faith Atheneus,) d Diphys. l. 19. for a man to pray for his Wife, or Childrens Health, and Ho- cap. 4.
 nour ; and then to drinke Healthes, till he fall to Beating, and Cuffing of his Servants, that attend him : for this is enough to cause God to forsake, not only his owne House, but the whole Cittie too : A strange speach of an Heathen man, which I would we Christians would consider, especially, in these times of feare and danger : for feare we draine away God, (who hath beene long departing from vs by degrees,) from our Houses, and our Countrey too, by carrouzing Healthes : (i) Plutarch doeth vtterly dislike, the making i Symposiac. l. of Maisters of Drinking in Feastes, because they were too 1. Quaest. 1. 1, 7.
 importunate, and immoderate, in pressing men to Drinke ; Quaest. 10 et de
 and withall hee vtterly condemnes, the pressing and Drink- san. traxis lib.
 ing of Healthes, aduising men to refuse them. Philo a Lear-
 ned, and famous Iew , recording the excessive Drun-
 kennesse of his time : (k) How they had certayne matches, k De Plantas.
 and Combates of Drinking in their Feastes, beginning to Noe lib: & de
 drinke one to another in lesser Cups, then in greater ; and at Temulētia lib.
 last carrousing whole bowles at a draught : brings in the Hea- See Gellius
 then Phylosophers disputing this question. Whether it were Noct. Attic. 1.
 lawfull for a wise man to enter into a combate, or match of drink- 15, c. 2. Plato
 ing ? Where hee produceth some of them, affirming that hee de Legibus. l. 1.
 might, so as hee did it not voluntarily of his owne accord, but 2. Macrob. Sa-
 for some great advantage : as for the Health of his Countrey, turnd. 2. c. 8.
 the Honour of his Parents : the Safetie of his Children, or
 nearest Friendes : or for some such like Priseate, or Publike oc-
 casion : (which must needs bee intended of drinking
 Healthes:) But then he bringeth foorth others, and his owne
 opinion against the former : affirming that this drinking of
 Healthes, is such a Payson, as if it begets not Death, is certaine-
 ly produceth Madnesse for the present, (which is the death of
 the Minde, and Sonle,) a farre worse and greater death, then
 the death of the Body : Which reason is backed in his
 whole Booke de Temulētia : where hee and they con-
 clude :

clude: That a wise man will not drinke an Health, nor yet enter into a companye of drinking. So that by these authoritie, it is sufficiently manifested: That even Pagans, and Infidels themselves, haue vtterly condemned, and disapproved this Drinking, Pledging, and foring of Healthes.

And shall we Christians then, be so shamelesly, vnmearably, and desperately wicked, as to approoue, mainetaine, and practise that, which the very Infidels, and Pagans haue condemned? what shall we bee (l) worse then Infidels, and Heathens, in this very point of drinking Healthes in these times, and dayes of light and Grace, (c) which summon and ingage vs to Temperance, and Sobriety, and to a moderate, and holy use of all Gods creatures? Alas, how can we looke Christ Iesus, yea, Pagans in the face? how can wee lay any claime, or title vnto Heauen? yea, how can we so much as challenge the (d) very name, or stile of Christians, or say with any comfort, or assurance to our Soules, that we are Christs? how can wee expect, or hope to enter in at Heauen gates: or how shall (e) we be able to appeare, or stand in Iudgement, before the barre of Christs tribunall, at the last, if Infidels, and Pagans thus excell vs, in Temperance, and Sobrietie; or if we grow worse then they? Doeth not the Lord Christ Iesus, (f) who shall bee our Judge ere long, assure vs with his owne vnering lips: (g) That except our Righteousnesse exceed the Righteousnesse of the Scribes, and Pharisees, we shall in no case enter into the Kingdomes of Heaven? and can it then euer sinke, or enter into any Christians thoughts, or Conscience, that Ebrious, Riotous, and Health-quaffing Christians, fronde pretendent. Non tam reprehensibilis ebrietatis Alamanni, quam ebries as Christians. Salu.de Gub. Dec 14. p. 723, 726, 730. c Tit. 2. 11. f 2, 13, 14. Rom. 13, 13, 14. 1 Pet. 4, 2, 3, 4. d Qui profanatur se Christi esse, non modo ex iis qua dicunt, sed ex iis qua faciunt cognoscuntur. Ex fructu enim arbor dico/ciatur. Ignat. Ep 14. ad Ephesios. Non nobis sufficit quod nomen Christianum praeferamus, si opera Christiana non facimus. Ambr. Serm 33, & 58. e Pet. 1, 13. f Pet. 4, 18. g Acts 17, 31. 2. Cor. 5, 10. 2 Thess. 1, 7, 8, 9. h Math. 5, 20. Quia igitur et ampliora sunt pravia, et eminentior sancte spiritus gratia, consequenter etiam requiruntur malora certamine. Chrysost. Hom. 16. in Mat.

Christians,

stians, shall ever finde the least admittance into the Court of Heauen, when as their Righteoufnesse comes so short of that of Scribes, and Pharisees, (b) who were exceeding temperate, and holy in their outward carriage: that it doth not so much as equal the Righteoufnesse of Idolatrous, and Graceleſſe Pagans, who vtterly condemned, and rejected Healthes, and Iudry other sinnes, and vanities, which wee Christians now allow, and praticle? Doubtlesse if there bee any trueth, or certainetie in the Word, or God of trueth; or in that Christian Religion which wee all professe, it is an improbable, yea, an (i) impossible thing; that Christians, whose wayes, whose lynes, whose workes and practises, are as bad, or worse then Pagans, should be fau'd: If it were not so, our God, our Christ, our Religion should bee shamed, and we might all turne Pagans: yea, our God should bee vniust in fau'ing vs, when as hee condemnes such Infidels, and Pagans, who are leſſe vitious; and more temperate, and holy in their liues, then we. O therefore, (k) as you would be deemed, and reputed Christians; as you would be acquitted, fau'd, and glorified in the day of Christ: as you would enter in at Heauen gates hereafter; or would not be reputed, or prooued worse then Infidels, and Pagans now: I adiuire, I charge; yea, I beseech, intreat, and woe you all from my very Heart, and Soule, and that in the name, and bowels of our Lord Iesus Christ, as you will answere the deniall in the day of Iudgement, in the view and face of all the world: that you would now, (l) even now I say whiles it is called to day, (m) whiles the acceptable time of Grace, and Mercie lasteth: condemne, abominate, abiure, and vtterly renounce all Healthes, and Drunkennesse,

b Math. 9. 14.
Luke 18. 12.
i Quidam idcirco Christianitatem vocat, et signatur, quia Christi nomine sublimiter exaltato, penitus omnes iam videri fidèles apisciunt, & pro eo quod hoc vocari sibi oscernunt, ipsi non videri fidèles erunt, cum sed esse negligunt quod dies gloriatur. Rem enim virtus intima ad decorum suum visionis externa, & qui ante supernum iudicem, unde conscientia infidelitatem constitunt, ante humanos oculos professione sancta verbottenus pallantur. Nonnulli autem fidem medullarum tenent, sed vivere fideliter nullatenus curant. Iniquitas enim moritur, quod credulitate venerantur. Quibus divino iudicio sape contingit: ut per hoc quod nequester viuimus, & illud perdant quod salubriter credunt. Greg: Mag: Moral: 1.25 c.15. l Psa.95.7.8. Hebas.3.8.8 & 4.7. m 2 Cor. 6.2. Ifay 55.6.

which

which so many Heathen Pagans haue sentenced, and refected to your hands. And if all this will not periwade you; let the consideration of your present condition, and the care, and credit of Religion enforce, and winne you to this worthy action: Remember I beseech you, what

^{n Gen. 1,16,27 & 5,1, & 9, 6.}
^{o Cor. 11, 7.}
^{Ephes. 4,14.}
^{Col. 3,10.}
^{p Acts 11, 26.}
<sup>Christians a
Christo nomen
acceptant. &
opera praeium
est ut sicut
sunt baredes
nominis, ita
sunt imitato-
res sanctissimi:</sup>
<sup>Bernardi Sen-
tentiae: Col:
996. 1.</sup>
^{q Rom: 1,7.}
<sup>r Cor. 1,2, &
14,33.</sup>
<sup>s Gal. 3,24, &
4,4,5,6,7.</sup>
<sup>Rom. 8,14,17,
19,21. Phil. 2,
15. r Ioh. 3,1.</sup>
^{t Hebr. 1,14.}
^{u Ps. 107,2.}
<sup>Isay 35, 9, &c.
51,12, & 62,12</sup>
^{Reuel. 5, 9.}
<sup>Cant. 4,8,9,11
& 1,1. s 1 Cor. 3,16. & 6,19 Ephes. 2,21. t Math. 5,14. Ephes. 5, 8. Phil. 2,15.
John 17,16. u 1 Cor. 6,2,3. x Hebr. 12,22 & 1,14. Pfal. 34,7. Psalm. 91,11,12.
y Ephes. 2,19. Hebr. 12,22. z 1 Thes. 4,4. 2 Tim. 3,21. w Rom. 8,29. b Ephes.
3,14,14. 1 Pet. 1,3,4. c O ingratis gratia Dei, o inimici grata, Co solo vocabulo
Christiani! Aug: contra Julianum: 1,4,c.3. d 2 Chron 33,9. Ideo plus sub religiosis
titulo Deum ludimus, quis positi in religione peccamus. Salu. de Gub. Dei. lib.2,p.93.
* Ebrios apud Turcas incaerorantur. Philip. Lonicerus Turc. Hist. 1, 2. c.8.</sup>

and

and Drunkennesse : (if for no other cause or reasoun, yet at least wife, for the very honour and credit of our Christian Religion, which else will be disparaged :) that Idolatrie, Moralitie, and common Nature, should doe more in Pagans, then Grace it selfe, can doe in Christians, (e) who one farre more to God, and Christ, than Pagans doe. But since these Infidels, and fore-quoted Pagans haue vtterly condemned, this Drinking, Pledging, and forcing of Healthes, euen from the very light, and principles of Nature, and Heathenish Superstition : let vs Christians, who haue the brightest beames of Grace, and Sunshine of the Gospel for to guide vs, bee quite abashed, yea, afraid to practise or approoue them : else these very Heathen Pagans, shall one day rise vp in Iudgement against vs, and vtterly condemne vs to our eternall shame: for fostering, vsing, Iustifying, and approouing, those Heathenish, Hellish, Idolatrous, Prophane, and Sinfull Healthes, which they haue sentenced and rejected.

Hauing thus (as I suppose) sufficiently euinc'd the vnlawfulnesse of Drinking, or Pledging Healthes, by these fore-cited arguments, and Authorities : I will now apply my selfe, to answeare all those ordinary obiections, excuses, or pretences, which men make, either in defence or iustification, or in excuse, or extenuation of Drinking, or Pledging Healthes. Indeede, a meere Naturall, or Heathen man, might iustly wonder, but a Christian, much more then they : that there should bee any (especially, such as profess themselves Christians, Schollers, or Diuines,) of such commasculated, impudent, and brazen fore-heads, as to defend, or iustifie this Heathenish, Prophane ; and Ebrious practise of Drinking Healthes : since so many Fathers, Councells, Christians, and Pagans, together with the course and Law of Nature, (which secretly abhorre it) haue so often cryed it downe. But if wee consider : that (f) Drunkennesse it selfe, together with (g) every other sinne, out of mens naturall pronenesse and loue to Envy, haue found some Pa-

e Plus debet
Christi discipu-
lus præstare,
quam mundi
Philosophus.
Hierom, Tom.
1. Epist 26 c. 4.
Professio reli-
gionis non au-
ferit debitum,
sed augst: quia
ad iussum re-
ligiosi nominis
bono est de-
notio: ac per
hoc tanto plus
quissimam debet
opere, quantò
plus promisse-
rit professio:
Salu ad Eccle-
siam Cathol.
1.2. p 362.

f Nulla in
parte mundi
cessat ebrietas.
Plin. Nat. Hist.
1.14.c.22.

g Nullum ri-
tuum est sine
sine patrocinio.
Vita nostra
quia amamus,
defendimus:
Et malum
excusare ea,
quam excuse-
re, Seneca Ep.

17073 116.

trans to protect, and Proctors for to iustifie it, in euery part and corner of the World: We neede not wonder, if Healthes, (which are the Vshers, Wayes, and Inlets to Drunkenesse, and most sinnes else,) finde Champions, Proctors, and Abbettors, to vindicate, and make good their right; at least to extenuate, and abridge their guilt, by these insuing Pleas, Pretences, or Excuses, which I ain now to answere.

Obiections
for the Iustifi-
cation of
healthes an-
swered.

1. *Obiection.* Some there are which are growne to such a stupendious height of Impudency, and Blasphemous audacie, that they feare not to produce, or rather to traduce, that place of *Psal. 116. 13.* (*I will take the Cup of Saluation, or the Cup of Health,* (as some Translators render it,) *and call upon the Name of the Lord.*) As an expresse and punctuall Text, to iustifie, and warrant their Drinking, and Pledging of Healthes.

1. *Answe.* But I wonder much, from whence these Learned Sophisters did borrow this new, and strange Diuinite. Sure I am, there is neuer a Father, (and I thinke, no other Moderne Commentator,) that euer made such an Exposition of this Text. (h) Saint *Basil*, and St. *Chrysostome*, would haue this *Cup of Saluation*, to bee nothing else, *but the Sacrifice of Praise, and Thanksgiving: Hierome, Augustine, Theodoret, and Prosper Aquitanicus*, in their *Commentaries, and Enarrations* on this *Psalme*, doe take this *Cup of Saluation, for Death*, or (i) *Martyrdome*: or for the Blood of Iesus Christ, coupling it with the 15. verse, *Precious in the sight of the Lord, is the death of his Saints:* and expounding it by that of *Math. 20. 22, 23. chap. 26. 39. 42. Job. 18. 12.* *Are ye able to Drinke of the Cup that I shall Drinke of? ye shall indeed Drinke of my Cup: The Cup which the Father hath gissen me shall I not Drinke? Father if it be possible, let this Cup passe from me:* with which Exposition, (k) Saint *Ambrose*, and (l) Saint *Bernard*, doe concurre. Others take this *Cup of Saluation*, for the (m) *Cup in the Sacrament of the Lords Supper*, which is all one with the former: but I neuer heard of any Diuine,

(h) *Scholia: in
Psal. 115. &c.
Hom. in Psal:
115.*

(i) So doth *Sal-*
usian. 1. 2. De
Gub. Dei. p. 120
k Lib. 5. in E.
usang. Luce. c.
6. vers. 22. 23.
De Fide. l. 5. c. 5
& Serm. 18.
l De gratia
& Lib. Arbit.
Tract. about
the ende.
m Chrysostome
Hom. in Psal:
115.

or

or Commentator hitherto, that did ever take this *Cup of Salvation*, for a Prophane, or Heathenish Health. If this then bee the Genuine, and proper Exposition of this Scripture, which thefe Fathers haue giuen; let vs see what argument or conclusion, may bee drawne from it, to prooue the lawfulnesse of Drinking Healthes: Surely all the argument will bee but this. A man may offer vp the Sacrifice of Praife, and Thankesgiuing to the Lord: a man may take the Death, and Passion of Iefus Christ, and fo call vpon the Name of the Lord: a man may suffer Martyrdome for Christ, as Christ hath done for him: he may take the *Cup of Salvation*, euen the Blood of Christ, and call vpon the Name of the Lord: therefore hee may Drinke an Health: a very (*n*) Incongruous, and Ridiculous, if not Atheisticall, and Blasphemous argument. Indeede if Infidels and Pagans, who did ^{* vñally Carronse} the Healthes of their Diuell-gods in their Festiualls, and Solemnities, as a part of that honour, seruice, worship, and deuotion which they owed to them; shold produce this Scripture, to iustifie these their Healthes; it might yeld them some colour for them, if their Gods were true: But for Christians to peruer and abuse this Sacred Text, of taking the *Cup of Salvation*, and calling upon the Name of the Lord, to the inuocation, or commemoration of any imans (but especially of a Vitious, or Wicked persons) name in quaſting of his Health: I fee not how they can be well excused from Blasphemie, and groſſe Idolatrie.

2. *Obiect.* Others there are of a more moderate temper, who object in defence of Healthes. That they serue to honour Kings, Princes, Nobles, Friends, and ſuch whose Healthes and names they beare: therefore they are, and may be lawfull.

2. *Answer.* To this I anſwere first: that we are to honour none but in that way, and course which God himſelfe hath limmited and prescribed: but God himſelfe did neuer teach vs (no nor any of his Saints, or Children) to honour men by Drinking of their Healthes: therefore

ⁿ Hic ex eius
ignorantibus
veritatem, vt
quiduis potius
excusat,
quam id senti-
ent quod ratio-
deposita. Laſt.
De Ira Dei.
cap. 10.

^{*} See Argu-
ment 14.

we

*n Genef. 42.
15,16.*

*o Plutarch:
Alexan. &c de
Adulat. &c A.
nicita. Lib.
Quint. Curtius
Lib.8. Sect.5.*

we are not for to honour them in this kinde, or nature. If this reason which is obiectet could passe as currant ; the *Egyptians and Ioseph*, might justifie (*n*) their *sweareing by the life of Pharaoh* : because they did it for his honour : Yea, the *Parasites*, and flatterers of *Alexander the Great*, might by this meanes justifie their (*o*) adoration of him for a God : because it made for his greater dignity, in their esteeme. Wherfore if we will honour Kings, and others, we must not doe it in quaſing off their Healthes, but in that way which God himſelf prescribes vnto vs ; even in giuing them that outward reuerence, obedience, ſeruice, respect, & just applause, which their places, worth, and graces doe deserue.

3.

Secondly, I anſwer : that God neuer appointed Drin-
king, for any other end, but to nouriſh mens bodies, or
to exhilarate and refresh their ſpirits, by a moderate, and
ſober uſe of all the Liquors which they drinke : to the
end, that they might become more cheerefull, quicke,
and forwards in his ſeruice. If therefore the Healthes
we drinke tend to no other end, but to honour Princes,
Kings, and those whose names they beare, as this obie-
ction doth pretend : they doe but ** Peruert* the uſe and
end of drinking ; and ſo by conſequence, abuſe Gods
creatures, which is a capitall ſinne. As therefore, ** we must
not doe Euill* in any kinde, *that ſo good may come of it* : ſo
we must not abuſe our drinking, nor Gods good crea-
tures in our Healthes : that ſo ſome vaine, and triuiall
honour, may redound to others by it.

3

*a See Mr Har-
ris his Drun-
kards Cup p.20
28.29. Mr Bol-
tons Directiōs.
for our com-
fortable wal-
king with
God. p.201.
accordingly.*

Thirdly, I anſwer : that the drinking, or pledging of
mens Healthes, is ſo farre from being an honour, bene-
fit, or aduantage to them, as vaine and ebrious perſons
doe ſurmife ; that it is the (*a*) *greatest indignity, diſhonour,*
hurt, or præjudice, that can befall them ; because it
makes them the Patrons, occasions, and pretences, of
other mens Drunkenneſſe and exceſſe : and ſo oft times
involues them not onely in the guilt, but likewiſe in the
Temporall, and Eternall punishment of their Sinnes. To
expofulate,

expofulate, and argue this a little farther. Can it fo much as euer enter into any Christians thought, that the Drinking, or pledging of any mans Health, ſhould be a grace, or honour to him? Can it bee any honour to a Christian Prince, or Potentate, or any other perfon whatſoever, to be honoured with Gods dishonour? To bee honoured with exceſſive roundes, and druaken Healthes, wherein Gods creatures are abuſed, his Commandements violated, his Name diſgraced, his Image defaced, and the Soules of men (his beſt and chiefest Creatures) even oft times drowned, infatuated, and without his infinite Grace, and Mercy, (b) for euer Damned, through exceſſe? Is it for the praiſe and honour of any Christians, (elpecially of ſuch as repreſent the perſon, and place of God on earth) to be honoured with the very *Sacrifice and Drinke-offering of the Deuill himſelfe, the Author, and Owner of theſe Hellis Healthes? to ſee whole troupeſ of men (c) ly groteling on the ground, and reeling up and downe in every corner, to vomit up their shame, or fal-ling dead Drunke vnder their Tables, like ſo many beaſtly Swine, not able for to ſpeakē, nor helpe themſelues: whiles they ſtrive to gratifie and honour them, in carrouzing off their Healthes, by (d) rule and meaſure, even beyond all rule and meaſure, to Gods dishonour, and their owne Eternall ruine? Can this bee any credit, grace, or honour, to be honoured with the Drunkennesſe, Exceſſe, yea Sinne, and shame, of others? to be honoured, and delighted with Gods great dishonour, and with the (e) Damnation, and ruine of our deareſt Friends, and Kin- red? of our Children, Seruants, Affociates, Inferiorus, Subjects, Equalls, or Superiorus, who honour and respect

*b See Iohannes
Prid. de Ritu
Bib. ad San. l. 2
c. 2,3,4.*

* See Argu-
ment 14.

*c Vino madidi
ac somnolenti
neſciumen-
te quid lingua
proferat V-
niſqueſq; flar-
iſſi 3 poterit
dormit et de-
micas: et si
quando refur-
recturum fue-
rit, vari præli-
atores flare
vis poſſunt,
grefſu vacillati;
Rident ferula
dominorum op-
probrium, ma-
nibus ſuſ por-
tant miſitem*

*bellatores, imponunt equo. Itaque huic atque illuc tanquam nauigia ſino gubernatoro fluctuant, et tangua vulnere iſi in terrā deflantur, &c. Ambr. de Elia & Ieiun. c. 13.
See Baſil. re Ebriat. & Luxu. Ser. & Puteani Comus. d Hac non obrietatis eſt species,
ſed bibendi disciplina. Ambr. lb. e Fieri non potest, quin tu dum ſuper ſanitate aliorū
temulegtior bibis, ſuper vita ſalutemq; tua periclitieris: & dum adulatoriā ſalutem ro-
nari, mortem intercipias: Ioa: Frid: de Ritu Bib. ad San. l. c. 8.*

vs most : whose soules and bodies are oft times ruined, and alwayes hazarded, by these Ebrious, Heathenish, and superfluous Healthes ? Doubtlesse, if there bee any dishonour in the World that can befall men, without all question this is it, to be thus honoured with Gods dishonour, and the losse and ruine of other mens Soules, which Healthes, oft times destroy. But admit, that this were no dishonour vnto men (from the very thoughts of which, God keepe all Christians :) Yet questionlesse, there (f) cannot be a greater Blemissh, nor Eclipse, vnto the Honour, Dignity, Worth, and Credit, of any Christian Prince, or Potentate : of any Christian Majestrefte, Nobleman, Generall, Captaine, Prelate, Maister, Superior, or the like, who should be patternes of temperance & sobriety vnto others : then for euery Infamous, Swinish, Riotous, Prophane, and dissolute Rorer, Ruffian, Gall-gallant, or Pot-companion ; euery base and rascall Tapster, Pedler, Tinker, Cobler, Hostler, Seruing-man, Mechanick, Clowne, or Foote-boy, to thrust their Names, their Healthes, and Dignities, into their Pots, and Cans, and to tossie them off in euery cup; as ordinary, prophane, and sordid things. What Christians, or Wisemen are there in the World, who stand vpon his honour, but would thinke themselues much dishonoured, yea defamed, to be thus applauded of (g) such impudent, beastly, Swinish, Base, and Drunken Sots as these? to haue their Dignities, Healthes, and Names thus banded, and tossed vp and downe in euery Cup, and Can, at every Ale-bench ; at every Riotous meeting, or Conuenticle of good-fellowship ? What man of place, or credit, would not much disdaine, to bee made the very Complement, Ceremony, By-word, Cup-seruice, Song, or Pot-discourse of euery Infamous, and beastly Drunkard : the Ornament, Crowne, or Garland, of every Herculean Cup,

f See Chrysostom. Hom. 13. in 1. Cor. accordingly. Malus est, vel quem malus laudat, vel quem bonus resuerat. Plutarch. De Virtute pudore Lib. Antisthenes cum a malis laudaretur, Misere, ingue, metuo ne forte quipiam mali fecerim. Diog: Laert lib. 6. Antisthenes. g Quia nobis prodest si illi nos laudent, quibus placere peccatum est? quis non alios quam sibi similes laudant?

Quidue obest si vituperent hi, quorum non plura vituperatio prodest, quam obest laudatio? Hierom ad Oceanum. Epist. Tom. 9. p. 253.

and

and (b) *large carrouze*? What Christians would not scorne this, as the very foulest blemish, that might, or could befall them, to haue their Healthes, their Names, their place, and persons made, a common prologue, or preludium; an ordinary Baud, or Pander; a vsuall inlet, way, or passage to Drunkenesse and Excesse? a common shooe-horne, baite, or engine to force, or draw men on to drinke beyond all measure? a dayly patronage, plea, or Sanctuary, to iustifie, and bearre out: or else, a frequent yet unjust Apologie, or Excuse, to extenuate, salue, or mittigate, the Intemperance, Drunkenesse, Excesse, and sinne, of Infamous, wicked, base, and Swinish men: who thinke they may lawfully and safely drinke till their Braines, their Wits, their Tongues, their Eyes, their Feete, their Sences, and all their members faile them, so long as they doe but pledge their Kings, their Queenes, their Lords, their Ladies, their Maisters, their Mistresses, their Friends, their Majestates, their Captaines, or Commanders Healthes: as if their very persons, names, and place, were a sufficient dispensation, protection, plea, or patronage, to justifie and bearre out (at least to mittigate and excuse) their Drunkenesse, and Excesse, both against God and man? Can this be any honour, or credit vnto any, to be thus dishonoured of euery infamous, and beastly Drunkard? of euery Pot-companion, (i) *Tun*, or *Hogs-head*? to be the dayly phrase, the theame, or rhetorick of euery ebrious, and luxurious Sot? the vsuall ceremonie, crowne, or motto of euery bowle or cup? the subject, foote, or prologue of euery drunken round? or the occasion, cause, and patronage of Drunkenesse, and Excesse? This is the sole, and onely credit that men gaine vnto themselues, or receive from others in hauing their Healthes carrouzed: and should not this Ale-house, frottie, ebrious, base pot-honour bee; nay, is it not, their greatest infamie, disgrace, and shame? vndoubtedly it is, if Christians or sober men may bee but Judges. As the honour is exceeding small, yea, none at all; but

b-
Quasi aper-
to gurgite ri-
nim tam non
bibitur, sed im-
funditur: pa-
culum non li-
batur, sed ex-
inanatur. Am.
brof. De Elia
& Ieiun.l. c.8.
Msi non pecu-
li sed profanis
esse genus vi-
detur, quod in
ora hominum,
tangunt per
fistulas ac ca-
nales rina fun-
duntur. Ib.c.17

i-
Hos homines
an virtus veri-
ns existima-
uerum? Ambr.
de Elia & Ie-
jun.c.17.

the dishonour very great, that comes to such, whose Healthes are frequent in the cups of others; so likewise is the profit and aduantage meane, and the losse and danger great, that redoundes vnto them by these Healthes. Not to mention the (*k.*) thankelesse, and prodigall expense of men oft times, in prouiding Wine and Liquor for others, of purpose to carrouze their Healthes: which though it be but a Temporall disaduantage, in respect of charge: yet it will light heauy on their Soules at last, in regard of that prodigalitie, and excesse which did attend it, how euer they flight and disrespekte it now. I will onely touch vpon that great and fearefull danger, which lights vpon the Soules of all such men, whose Healthes are frequent, either in their owne, or other mens cups. There is no man whose Health is drunke by others with his consent, his priuitie, command, or approbation, (which is the case of many:) but is (*l.*) *undoubtedly made a sharer and partaker of all the Excesse, the Sinne, and Drunkennesse;* that is occasioned in others, and of all the dishonour that redoundes to God, by meanes of drinking, or pledging of his Health: all the euill that is wrought in others by it, will be laid vpon his Soule, and score at last: For if (*m.*) *he who bids but an Heresique God speed, be made a partaker of his enill deedes:* or if (*n.*) Saul, by permitting the people to slay Agag, and the best things, was deeply engaged in that crime of theirs: or if (*o.*) *he that putteth his Bottle to his neighbours mouth, or giueth him drinke to make him Drunke, be made a sharer and sharer, both of the guylte, and punishment of this his sinne:* then certaintly, (*p.*) *must he needes become a sharer and partaker both of the guilt, and punishment of all the Drunkennesse, and Excesse, that is occasioned in others, by drinking, or pledging of his Health:* who either wilfully makes, or willingly admits his Name, his Perpetrate consensem. Gratian: Distinctio.86. *Qui cum possit malum non impedit, mali est auctor potius quam quis id facit.* Thucid. Hist.lib.1.p.5. *Quis semen prabuit, si enata segitus malorum est auctor.* Demosthenes Oratio de Corona. *Quis non vetat peccare non posse iubet.* Seneca Troas Act.2.

*k. Quid te de-
testant damna
sive gratis?*

Amb. de Elia
& Ieiun.c.14.

*l. Si hoc com-
mune omnibus
non faciebant
actus, communem
omnibus facie-
bat assensus.*
Salu. de Gub.
Dei lib.7.p.263.
m. 2 Ioh.10.11
n. 1 Sam.15.9
11.19, 21,30.24
o. Hab.2. 15.
16.

*p. Iuber agi quis
non prohibet
admissi.* Salu.
de Gub, Dei
lib.7 p.266.
*Facientes cul-
pam proculdu-
bio habet, quis
quod possit
corriger, neg-
light emenda-
re. Quia tamen
pandit delin-
quentibus a-
ditum qui sun-
git cum prausi-*

tate consensem. Gratian: Distinctio.86. *Qui cum possit malum non impedit, mali est auctor potius quam quis id facit.* Thucid. Hist.lib.1.p.5. *Quis semen prabuit, si enata segitus malorum est auctor.* Demosthenes Oratio de Corona. *Quis non vetat peccare non posse iubet.* Seneca Troas Act.2.

son.

son, or his Health, to be an occasion, cause, or patronage of Drunkennesse, and Excesse in others, who drinke, or pledge his Health. Alas, how many are there, who dayly, weeke-ly, monethly, or yeerely at the least, doe drinke them-selves Drunke, in Carrouzing downe the Healthes of Kings and great ones, (q) Proclaiming, and sounding out this finne of theirs in a more peremtorie, and audacious manner, then euer Sodome did; even with Shoutings, Trumpets, Drumes, or (r) Cornets, as if they were beasts, or madmen; that so all the World might take notice of it, and that it might crie more loude, and strongly in the eares of God, for wrath and vengeance? O the audacious, horrible, and fearefull Drunkennesse, which would cauise any Christian heart to bleed and tremble; that is conti-nually caused by these Healthes, in every place and corner; (especially, in the Solemne, and Sacred time of Christs Natiuitie, (s) when as Luxury, Healthes, and Riot, are reputed Picerie, and good Religion with the most of men: whereas Christ Iesus came from Heauen of purpose to reclaime, and call vs from them (t) to Temperance, and Sobrietie:) What great one is there, who is able to stand vnder the weight and burthen of that Excesse, that Sinne, and Drunkennesse, which is procured, and contracted on him by the carrouzing of his Health, from time to time, but chiefly in the Christmas season, when hee should most inrich, and store his Soule with Grace, and Holinesse: Doubtlesse, if hee consent vnto these Healthes, or giue any tacite conniuance, or tolleration to them; he is inuolued in all the sinne, that is occa-sioned, or wrought in any by them: and so his case is miserable, and his danger great: Wherefore let Kings, and Queenes, and great ones; and all such persons, whose Healthes are now so dense and rife among vs: consider, what a base and infamous thing it is, what a exigente inducere domus tua habitum alicuius nouis lupanaris. Sic sine exprimitur publicum gaudium, per publicum dedecus? Tertul. Apolog. aduersus Gent. cap. 30. 31. g Titus 2.11.12.

q Esay. 3.9.

Gen. 18.21.

Ier. 6.14.

r See Pasteani

Comm. pa. 599.

600. Hac in-

strumenta a se-

brio coniuncte

sunt amandæ-

da, qua magis

beatis quæ ho-

minibus conu-

nunt, & in

hominiis quæ

a ratione suæ

alieniores. CLE.

Alex. Pædag.

Lib. 2 c. 4.

s Malorum li-

centia, per as-

eris et occasio-

luxuria, religio

deputatatur.

Grande videt-

cet officinum fo-

cos Et thorus

in publicu edu-

cere, vicatim

epulari, ieiunare

tem taberna-

habitu oblaſ-

cere, vino lu-

rum cogere, ca-

ternum cur-

stare ad insu-

ras, ad impa-

dentias, ad la-

bilis illece-

bras: honesta-

res effusen-

tate pubica-

recessus solenni-

zatione.

F 3

disparagement, and blemish to their Honour : to haue their Names, their Healthes, and Persons, made the very Deuills Sacrifice, and Drinke-offering ; the phrase, the language, complement, and salute of every Swinish Drunkard: the chiefe ingredient of euery Canne or Cup : the subiect and discourse of euery Drunken meeting : the occasion and meanes of Drunkennesse, and Excesse: the patronage and protection of all intemperance, and debonairnesse : the ruine, and Damnation of many a Christian Soule : And withall, let them seriously ponder in their hearts, what great dishonour these Healthes of theirs bring to God : in abusing his creatures, defacing his Image, violating his Lawes : and what infinite, and apparant danger they pull downe on their owne poore Soules, if they giue any voluntary approbation, countenance, or conniuance to them, in * interesting them, both in the guilt, and punishment of all the sinnes, that they occasion in all such persons who haue a hand, or share in drinking them.

*> Tibi imputa
quicquid patet
tu ab eo, qui
sine te potest
facere nihil:*

Bern.de Con-
fid.l.4.c.4.

*Guisse pecca-
tum quisque se-
guatur, neceesse
est ut eius pa-
nam consequa-
tur: Neque e-
nim imparerit
supplissio, guisse
erroris quisque
parebit ac vi-
tio. Isidor.His-
De Sum:Bone
l.3 c.51.*

*a Mensa sua
gloriam puritat-
s ex ea omnes
vulnerati, ac
fauces sanguin-
ae arena exer-
cute. Ambr.de
Elia & Ieiun.
cap. 13.*

*b Vocabitis vt
amicos, et e-
missarios vni-
amicos: Rogau-*

*ad insunditionem, cogis ad mortem; insutus ad prandium, efferre via ad sepulchrum:
Ambr.lb.c.14. Hoc in omni symposio agitur ut mentem polluant quicunque sedent; ne
pedes insument cum eundem est. Tolls ergo balulari debet: aut ritubantem usq[ue] gradum
a mensa famul refertas, parum laute et amicis videtur acceptus. Puteani Comes.*

are

are ready for the Graue: (a Barbarous, Gracelesse, and Vnchristian practise, (as if they tooke delight in grieuing and dishonouring God, and in Damning their owne, and others Soules ; and carefully to abolish, and suppresse them in euery part, and corner of the World, to the vtmost of their power ; for feare they inuolve them in the sinnes of others, and so prooue the ruine of their Soules at last. And let this likewise informe, and teach all such, who thinke they honour, gratifie, grace, or profit Kings, and others, by drinking, or taking of their Healthes, imagining, that it is a breach of Aleageance, Homage, Service, Duetie, and Respect vnto them, for any to refuse, or neglect their Healthes : to reforme their iudgements, and practise for the future, renouncing all their Healthes : because they cannot more dishonour, nor defame them in their Names and Credits, *nor (c) more pre*judice, hurt, or wrong them in their Soules,* then by carrouzing Healthes vnto them ; in as much as they make their names, their dignities, and persons, a very *Bacchus*, or Deuill-good ; an occasion, stallion, ground, or patro-nage of all Licentiousesse, Drunkennesse, and Deboistnesse, prostituting them as so many Baudes, or Pandars, to their owne Swinish, and excessiue lusts : and vsing them as so many Ramis, and warlike Engines, to force, assaile, and batter downe the Consciencies, and Temperance, of Sober, and Religious men, (who are oft times drawne to Excesse, by the Imperious, and Commanding Healthes of great ones, against their wills, and Consciencies ; to the scandall of Religion, the incouragement of Drunkards, and Gods great dishonour ; whereas no other pollicy, or wile could moue, or force them to Excesse :) and so wrap them in the guilt, and punishment, both of their owne, and others sinnes, whiles they intend their honour, good, and welfare. Alas, how can any officious Health-loker ; (d) *Who hath learned by his ceremonious quaffing, to make of himselfe a beast, whiles he makes a god of others :*) so much as euer thinke, that God*

c *Nullus tam
grauem iniuriam
sanctis
hominibus ager
nosciat ira.
gare, quam
qui in corru
nominibus bi
bendo, per obri
eratorem animas
suas probantur
occidere Aug.
de Temp. Sec.*

232.

d *BB.Halles
Quo vadis:
Sect. 21.*

should Blessie, and Honour those whose Healthes hee
drinkes? yea, how can hee but conclude, that God will
certainely disgrace, and curse them for his sake, since he
dishonours God, and wrongs his Soule, for their sakes?

a 1 Sam. 2, 30.

*f Gen. 18, 20.
21, & 10, 13.
Hosea 4, 2, 3.
21, &c.*

*g See Hab. 2,
15, 16. Job 20,
23. Deut. 28,
20, 21, 22.
59, 60, 61.*

*h See Iosch. 7,
5, 10, 26. Ionah.
1, 3, 10, 15. 2
Sam. 24, 10.
so 18. And
many other
examples of
this nature,
where the sins
of one man
hath drawne
Gods judge-
ments vpon
others.*

God hath promised (*e*) *to honour none, but those who honour
him*; and to blesse and prosper none, but such as loue,
obey, and feare him, and turne from all their sinnes: and
can God then honour, blesse, and prosper those for Drun-
kards sakes, the very echo, of whose drunken and ex-
cessiu Healthes, doe dayly (*f*) *crie* for Wrath, and
Vengeance on them in the eares of God? Alas, what
euer deboist, and gracelesse men may thinke; yet cer-
tainely, if we wil weigh things with the ballance of the
Sanctuary: there is not a man whose Health is frequent-
ly drunke among vs, with the intemperance, and excesse
of other, as most Healthes are; but may (*g*) *justly* feare,
that God will *raine downe floweres of Sicknesse, Croffes,
Judgements, and Diseasees on him*, to his Temporall, and
Eternall ruine, for thete very Healthes of his, which doe
so much dishonour and prouoke the Lord, and hurt the
Soules of many others: yea, there is neuer a one that
drinkes his Kings, his Queenes, his Lords, his Maisters,
his Friendes, his Captaines Health, or the Health of any
other to his owne distemper, and excesse: but hath cause
to feare, that God will (*h*) *curse and Plague them for this
sinne of his, which was occasioned, and committed for their
sakes*. Wherefore, let vs no longer deceiue our selues,
with this false and vaine surmisse: that our Healthes bring
honour, or some good to others: you see by all these
premites that it is nothing so: this then shoulde cause all
sorts of men, (especially, those of best and greatest note,
whose examples draw on others to Healthes, and Drun-
kennesse,) to abandon, and cast off Healthes for euer,
with speed and resolution.

3. *Obiection*. The third and best obiection, and pretence
for the lawfulness of Drinking Healthes, is this: That
the drinking of an Health, is no more then the ordi-
narie

narie remembrance, of, or the Drinking to an absent Friend: now it is vsuall and lawfull, to drinke to an absent friend: therefore by the selfe same reason, to drinke and Health.

3. *Answe.* To this I answeare, that the Maior is false: for there is a vast and large difference, betwene the drinking of an Health, and the ordinary manner of our Drinking to some absent, or present Friend.

First, they differ in this: that men in their ordinary Drinking, remember none for the most part but their Friendes and Equalls, to whom they haue some ingagements; and that onely to put themselves in minde of them, to administer some discourse concerning them, or to expresse their loues vnto them: but in Drinking Healthes, men commonly remember their Superiours, Friendes and Equalls, with an intent to gratifie, grace, and honour them: as if the Drinking of their Healthes, (i) did them some reall good, or honour: as if it did procure, or preferue their health, or honour: the former of which it commendable, but the latter not.

Secondly, they differ in this: that when as men remember their absent Friendes in Drinking, they doe it onely out of courtesie: but they drinke and pledge mens Healthes in nature of a duetie, as if they were ingaged for to doe it, and could not well omit it.

Thirdly, they vary in this: those who drinke to absent Friendes, doe seldome or neuer, make the remembrance of them a ground, or cause; but onely a consequent, or concomitant of their Drinking: they drinke not because they would remcmber their Friendes, but because they are thirstie; their thirst, not their Friendes, is the occasion of their Drinking: But in Drinking, or pledging Healthes; men make not their Healthes a consequent, or concomitant of their thirst, but their thirst, and Drinking a consequent, or adiunct of their Healthes: (k) They never begin nor pledge these Healthes, because they are thirstie; but they onely force, and faine themselves to be

i *Ebrietatem
sacrificium pu-
tant. Ambr.de
Elia & Iteun.
cap.17. Ioan.
Frid:de Ritu.
Bib ad San.Ix
c.8.12.p.67,
68,104.*

2.

3.

k *Sapientes
bibunt, ne ne
bibant: nebu-
tones bibunt,
visibantes. Iuli
Scaligide Sub-
til Exercit. 131
Sect. 4.*

thirstie, because they would begin or pledge these Healthes : their thirst is not the ground, or cause of their Healthes, but their Healthes of shew thirst : The remembrance therefore of Friendes is lawfull, but this Healthing is not, because it doeth euen force voluntary, and wilfull thirst on men ; and so an excesse, or abuse of Gods good creatures, which cannot but be euill.

4

Fourthly, those who drinke to absent Friendes, or Kinred, in a commendable, or lawfull manner, as they alwayes drinke to one onely, and not to all the company ; so they put no law, nor necessitie of pledging on those to whom they drinke, (which to doe, is merely sinfull, and vnwarrantable :) neither doe they intend to draw on others to Drunkenesse, or Excesse, or to drinke more then they doe desire ; but they alwayes leave them at their libertie to pledge them, when, and what, and how they will themselues. But those who begin an Health, doe put a (1) kinde of Law, or necessitic of pledging ; not onely on those to whom they drinke, but likewise on all the company there present ; they doe in a manner ingage, confine, and limit them to pledge them, in the selfe-same matter, manner, forme, and time as they begin it ; measuring other mens pallates, bellies, thirst, and dispositions by their owne, and forcing them to drinke oft times against their wills and stomackes, when as they are not thirstie : yea, their end of drinking, and beginning Healthes, is purposely to draw on others to drinke more liberally, perchance then else they would ; and some times to allure, and force them euen to Drunkenesse, and Excesse it selfe : therefore, this drinking of Healthes must needs be euill, though the other be not so.

5.

Fiftly, in our ordinary Drinking to absent Friendes, there are no such Scrupulous, Vaine, or Superstitious Ceremonies, Rites, or Rules obserued, as there are in Healthes : wherein our most serious, and sacred gestures are abused : and our very Drinking, which is, or should bee naturall, is made but artificiall, or merely comple-
mentall :

¹ Basil de E-
briet et Luxu:
Sermo. Ambr.
de Elsa & le-
sun. c. 11. to 18.
Aug. de Temp.
Serm. ap. 1, 232.

mentall: our Healthes therefore are, though our ordinary Drinking to our Friendes be not, vnlawfull.

Lastly, our (*m*) ordinary Drinking to absent, or present Friendes, or one unto another, (which was in use among Christians in the Primitive Church, who vtterly condemned Healthes,) is seldom, or never an occasion of Drunkennesse, or Excesse, where it is lawfully vsed: it never breedes any Duells, Quarrells, Murthers, Stabbes, Murtherings, Raylings, Debates, or Discontents, or any such dangerous, or bitter frutes, as the Drinking of Healthes doeth: because it never ingageth men to pledge the parties so remembred: besides it is not scandalous, nor of ill report; it giues no scandall, nor offence to any: it conserues none in their Drunkennesse, or Excesse of Healthing: it brings no Slanders, Censures, nor reproaches vpon any, as Healthes for the most part doe: yea, it had not its rise and pedigree from Deuills, Pagans, and Idolatrie, as Health-drinking had: Wherefore though our ordinary and common (not our excessive, or irregular) Drinking to absent, or present Friendes, be lawfull and commendable; yet the Drinking, or Pledging of Healths, which differs so farre from it in all these respects, cannot be so.

From these Iustifications, or Apologies which men make in defence of Healthes, I will now descend to those Extenuations, or Excuses that are pleaded for them, which are incident to two sorts of men:

Those who begin these Healthes, haue three Excuses, or evasions:

- 1. To such as begin Healthes.
- 2. To such as pledge them.
- 3. That they intend no harme, nor euill in beginning Healthes.
- 2. That their Healthes are very small.
- 3. That they force none for to pledge them.

Fqr

6.
m Nos quis sit
mm genit. pa-
cificum, ad y-
sum, non ad
perulaniam
et consumula-
am consuana-
tes, obriis hau-
stibus amicitia
ergo bibimus,
ut rei & co-
nuentis nami-
ne appellantur,
pocula amici-
tiae. Clem. A-
lex. Pedag. lib.
2.c.2.

Excuse 1. For the first of these : That they intend no harme, nor euill in beginning Healthes. I answere first, that they can intend no good at all : for what good can men intend to God, themselves, or others in beginning Healthes ? Verely, none that I can dreame of. If then they can intend no good at all : they must needs intend either nothing at all, some thing that is euill : because (*n*) in *Morrell actions, as farre foorth as they are indiscerned, there is no medium* : If they intend nothing at all ; then as their Healthing is vnreasonable, and vnnaturall, so it must needs bee euill ; because it is vaine and idle, hauing no end at all ; and for euery idle action that men shall doe, they shall giue an account at the day of Iudgement, as (*o*) well as for every idle word, which they shall speake : If they intend any thing that is euill, (as men for the most part doe, because they begin their Healthes to draw on others to Drunkennesse, Excesse, or carnall Mirth, and Iollitie,) then their intent must needs be euill : and so the excuse is false, and idle.

*n Hookers Ecclesiastical Policies, l. 2. c. 8
See Mr Bolton in his walking with God. pag. 186, 187.*

*o Matth. 12. 36
37.
p See Aug. de Tempore Serm. 231, 232. Ambr. de Elia & Ie- ius. c. 11. to 18 Basil. De Ebr. erate & Luxus Serm. Concil. Lateran. sub Innocentio 3. c 15. Ioan. Frid. de Ritu Bib. ad Samel. 1 et 2 accordingly.*

** Et si tu quodam excolsi a- nimi robore, nihil inde tibi mali contraxisti : quomodo non malum tibi contraxisti, quis causam mali commit- tens alius pra- busisti Chry- stof Hom. 28. in Mat. Quis a- lior peccare fe- cavit multos secum precipitat in mortem: et necesse est ut sit pro tantis rebus, quantos secum traxerit in ruinam, Salu de Gub: Dei: l. 4 p. 141.*

measure;

Measure ; bee they willing, or vnwilling ; able, or vnable ; thirstie, or vnthirstie ; must needs bee *Sinfull* : because it is an allurement, and prouocation to Excesse : therefore the intent of those who begin these Healthes, must needs be euill.

Lastly, I answere : that most men who are deuoted to these Healthes, doe purposely begin them to draw on others to Drunkennesse, and Excesse, or to ingurgitate, and quaffe downe more then else they would, or shold doe : they vfe these Healthes, but as so many (*q*) *bastes*, *occasions, or pretences to allure, and prouoke their Guesse, their Friendes, their Conforts, to Excesse, if not to the very Aeth, and Sinne of Drunkennesse*, and to no other purpose : this their owne Hearts, and Consciences, can testifie vnto them in the sight of God : therefore their intents must needs bee Sinfull, what euer they pretend : and so this euasion will not helpe them, especially, when as they are to please with God himselfe, (as they shall bee sure to doe ere long,) who knowes their hearts and thoughts, farre better then themselues.

To the second excuse : That the Healthes which they begin, are very small : I answere first : That the smalnesse of the Cup, or Glasse, is commonly made vp with the strength and vigour of the Wine, or Liquor : so that these small Healthes, will sooner intoxicate, and inebriate men, then greater Healthes, in cheaper, or smaller Liquor : the lesse the Healthes are, the more strong the Wine : and therefore the worser. Secondly, where the Healthes are small or little in quantity, or measure, they are commonly, the (*r*) *more in number* : the lesse the Healthes, the more dense and frequent are they : so that the littlenesse of the Healthes, is made vp and recompenced with the multitude, and number of them, (*s*) (*one small and little Health beginning, and always drawing on another*) so that if * *all these little Healthes were put together, they would become exceeding great*. Thirdly, though the Healthes that are begun at first are small, yet they (*n*) *always*

*q Sigismundus
Baro de rebus
Mosconisii.
Ioan. Frsd. de
Ritu Bib. ad
San. lib. I. c. 5.
6.7. Polydor:
Virg. de Inueni:
Rerum: l.3. c. 5*
accordingly.

*r Primum v-
nus, gemino
mox calce, im-
de tribus, Po-
cula siccantur.
Oblopus de
Arte Bib l.2.
s Ibd. qua-
sumus extingua-
sint, in massis
excedunt. Nun-
quam pernici-
osa servant
medium: Facili-
us est, initia
illorum prob-
bere, quam im-
petum regere.
Sen Epit. 85.*

** Si enim &
parvam paruo
adderis, &
frequenter i-
puc feceris,
mox quidem
magnum &
hoc emaseris.
Hesiodi: Ope-
ra & Dies l. 1.
pag. 20.*

¶ Cito ad maiora progrediatur, qui parua non formidat.
Hier. Tom. 1.
Epist. 14. c. 1.
A minimis incepunt, qui in maxima proruunt. Bernar. D' Ordine vita: Lib. Col: 1126. *Grati in initio conuiuis parvus peculis retebantur, ubi vero saturatis es- sent, maiori- bus:* Diog: Laerl 1. Anacarsis Scytha.
¶ See Basil. de ebrietate Ser: Ambr. de Elia. Et Iesum. c. 11. Aug. de Temp. Sermo 231. 232. Accor- dingly.

u Solent minima paulatim depesta in malum magnum trahere.
Concil. Mati- conense: 2.

Can. 12. * *Tres solum ego calices viris prudentibus infundo: sanitatis unum, quem eibunt primum: est amoris & voluntatis debiti: infundo secundum: quem ut hauserint nomen qui habent fomentum in adeo illico suas redibant: Non enim quartus calix noster, sed est proterius: et amoris est quintus: furoris sextus, & pugnae ci- er. In paruum enim raro quando largum infunditur supplantat ipsum sepa potorem merum. Ex Eubulo. Pureani: Diatriba: 1. pag. 40. * *Vnum exemplum luxurie multam mala facit.* Seneca. Ep. 7. v. *Tan. magnum est exira maiorum eius, vt eo non ait, quam bene vix sit nescias: August: contra Julianum. lib. 4. cap. 7.**

(s) alwayes draw on great ones at the last: little Healthes, as well as little wedges, make way for great ones: this the (t) Fathers, and experience testifie: therefore, the little-nesse of them is no excuse. Fourthly, the Drinking and beginning of small Healthes, doth either draw on others to begin (u) greater, or else confirme them in the vse of greater: he that beholds a good, or great man Drinking a small, or little Health, will presently conclude, that he may drinke a great one: so that the example and presi- dent of drinking small Healthes, is as pernicious, and hurtfull, as the beginning, or Drinking of greater Healthes. Fifthly, the Healthes that most men doe be- gin (as experience can testifie) are oft times very great: if their first or second Healths are not so, yet their third and last Healthes are, which make amends, & recompence for all the rest. Sixthly, admit, that the Healthes which you begin were small and few, yet since you haue no occa- sion, no necessary, or lawfull cause at all, to mooue you to them: since they are scandalous, offensiu, and misbe- seeming Christians, confirming others in their excessiu Healthes; were it not farre better, and leſſe offensiu, to begin no Healthes at all, then to begin or pledge these small ones? there is, there can bee, no hurt nor inconuenience at all, in abstaining from the smalleſt Healthes: there may be, nay, there ** is much hurt in using them*, both in respect of others & ſuch as doe begin them: (y) better therefore is it to abandon all these Healthes, then to admit, approoue, or vſe the smalleſt of them. Lastly, if Healthes be ſinfull and vnlawfull, it matters not whe- ther the Healthes wee doe begin, be great, or ſmall; both

of them are then odious, and damnable , in the sight of God, and will plunge the Soules of those who vse them, deepe in Hell, without redemption, vnlesse they * utterly *shun them, and repent of them.* Wherefore the exiguitie, or malnesse of their Healthes, is no excuse, Apologie, or Plea at all in the Court of Heauen , or at the Barre of Gods Tribunall, (to which all Heathers shall be summoned ere be long :) the least Healthes, if they are sinfull, damne mens Soules, as well as the greatest : therefore, we inust auoid them both alike.

To the third excuse : That they force none fer to pledge them : I answere first, that the very beginning of an Heath, is a kinde of enforcement , or ingagement vnto others fer to pledge it : and most men take it to bee so ; because long custome, and the praulity, and wickednesse of men, hath made it a kinde of (*u*) *Affront, Indignity, Discourtesie, and Wrong, both to him that beginnes the Health, to those that second it, and to the person that is remembred in it, to refuse, or passe it by, and not to pledge it :* as Saint Ambrose, Hierome, Augustine, Baro, John Fredericke, and Guagninus, testifie in their fore-quoted Testimonies, and as our own experience cannot but witness. Secondly, though some are so Discreete, and Ciuill, as not to force mento drinke , or pledge their Healthes against their wills ; yet (*x*) *many, nay, most that vse these Healthes will doe it.* Hence, was that comon speach among the Gracian Drunkards : (*y*) *Aut bibat, aut abeat : Let him drinke or else be packing :* Hence, is that Complement, or Challenge rather , among the Health-quaffers , in the (*z*) *Dukedom of Massouia : Aut mihi prohibe, aut mecum armis decertato : Either drinke to me, or Fight with me : Which is the cause of many Duells.* Hence, grow those many (*a*) *Murthers, Stabs, (b) Woundes, without cause ; Quarrells, Figh-*

* *Irrisor enim est, non pensans, qui adhuc agit quod penitus: nec videtur Deum poscere subdatus, sed subsannare superbus.*

Lauatur magis, et mundus est, quis & prae-rist plangit, et flenda iterum non committit.

Isiodor: Hispal De Sum: Bono l.2.c.16.

u See Vincen-tius Obsoletus de Arte Eben-dis lib.3.

y Cic. Tusc. Quaest: lib.5.

z Guagninus Rer. Polon. T.6. 2. pag 68. Cro-merius de Feloni-a lib.1. Salomon Neuge-bauerius de Po-tional. 1.

a Demistius libertum tuum occidit quod potare quantu-s uitebar ut re-cusarat. Sue-

tonius Nero cap.5. b Prcu. 23.29. De Ebrietate ad arma consurgunt; calcibus te-la succident. Pro vino sanguis effunditur, & ipsum sanguinem vina fuderunt. Am-bros. de Elia & Iejun. Lib. cap.12. See 4 Iacob. cap.5. Puteani Comme: p.542. Hor-mer: Odyss. 19. p. 548. Horace Epist. l.1. Ep. 5.

tings,

c Hic si quā
calcē conuer-
tar, vegetur
ad potum: &
manū renova-
cas a vīno, orī
eū infundi-
tur. Ambr. De
Elia & Ieiun.
c.13.

d Data vīna.
recusa, incus-
es capiti pocu-
la pīpītā tuo.
Obisop:de Ar-
te Bibl. 3. Vi-
deas alios po-
cula in tela
vertentes, Sey-
phum in faciē
iacere conui-
ua: alios scis-
sis vestibū in
vulnera aliena
prorūere. Hic-
rom. Com.l. 1.
in Tit. 1. Tom.
6. pag 200. A.
In ebrietate
alium lance
manū armat,
alium scypho:
putares iam
vulnera propi-
nari. Puteani.
Comus. p. 683.
e Regum pre-
ces sunt impe-
ria. Amer. Ves-
put Nauigatio
3. Proximio.

tings, Contentions, and Debates, which wee vsually heare of, both at home and abroad; euen from this forcing of Healthes: Hence it is, that many among vs (especially, our Seruing-men, our Roring-boyes, and those of the ruder, and bater sort) are more hote, more zealous, stout, and resolute in the defence, or maintenance of an Health, then in the cause and quarrell of their Countrey, or of the chiefest Article of their Creede: hence it is, that they are more mooued, and affected, that they are more impatient, and angry with men for refusing, or crossing them in their Healthes, then for hindring them in Gods seruice, or thwarting them in their greatest good; as the (c) pouring of Wine into the refusers mouth, or the throwing of it into his face, or their (d) dashing of the cup sometimes against his head, doe sufficiently testifie: Yea, I may boldly say, that most of our common Health-drinkers, would hate men more for refusing or crossing their Healthes, then for abjuring their Faith, Religion, or their God: yea, they would rather aduenture their blood in the Field, vpon the refusall or quarrell of an Health, then for the mainest Article, or ground of Faith: Most Health-sokers therefore, cannot truly say, they force no Healthes, because their very practise prooues the contrary. Thirdly, though some are so ingenuous, as not to offer any open violence, to force men for to pledge their Healthes; yet they will entreat, and perswade them to it by all the Art, and Rhetorickē they can vse; and if they still refuse them, they are alwayes apt to think the worser of them, to censure them secretly in their thoughts, and to beare them an inward spleene, and grudge within their hearts; if not, to slander, and reule them with their tongues. Now these intreaties, and perswasions (especially of (e) Kings, of Nobles, Prelates, Maistrates, Superiors; Friends, Kinred, or those who are the Maisters of the Feast, who perchance can doe vs good, or hurt in our estates; or of such whose loue and good esteeme we are loath to lose) are as so

so many enforcements, and commands: Wherefore this objection is but false. Lastly, if you intend to force none for to pledge you, why then doe you beginne these Healthes? why doe you not wholly exterminate, and banish them from your Tables, *since they carry a kinde of force, command, or threatening with them? If then you will force none to drinke an Health against their wills, then banish and disclaime these Healthes, to which long custome, and the common vsage, haue added a kinde of compulsorie necessity, or binding law to pledge them, especially if they are the Healthes of Kings and Great ones: else you cannot but be guilty in the sight of God, of forcing, and inviting men to drinke against their wills.

These former pretences, of those who begin these Healthes to others, being thus cleared: I come now to answer those pretences, extenuations, or excuses, which men alledge for pledging Healthes; which are far more tollerable, then thole for Drinking, or beginning Healthes: because there are some colourable pretences, or ingagements to pledge an Health, that is once begun, though there be no colour, nor ground at all, to begin an Health.

The first excuse, or pretence for pledging Healthes, is this: That it is an ordinary, and common (*a*) custom, for to pledge an Health: and there are few who doe refuse it: therefore, since most men, (nay, great, and learned Clergie-men) drinke, and pledge theire Healthes, we may lawfully, and safely doe it, as well as they.

To this I answeare; first, that Christians must liue by Precepts, not by Examples: they must not so much regard what others doe, as what themselues are enjoyned for to doe: the (*b*) *Word of God must bee their Rule, and Square*; not the Liues, and Actions of other men; who (*c*) walke for the most part, contrary to Gods words in all things:

publicus factus est Seneca. Epist. 123. b Psal. 119. 9. Gal. 6. 16, Ioh. 5. 39. 2 Pet. 1. 19.

c Phil. 2. 18. 19. 1 Iohn 5. 19. Psal. 14. 1, 2, 3. Rom. 3. 9, 11, 12.

* *Alius salutem propinas,
alius vitam,
alius fortunam,
quisque ex his
fatis: nisi banis-
ris, et numina,
& amicos la-
dis. Qui pro-
prietate, exemplo
suo cogit: nec
populo aliena
fauere volunt.
dini potes, usq[ue]
tuam morges.*

Puteani Co-
mus, p. 556.
Excuses for
pledging of
Healthes an-
swered.

*a Inter causas
malorum no-
strorum est,
quod vivimus
ad exempla:
nec ratione
componimus,
sed consuetu-
dine abduc-
imus. Quod si
pauci facerent,
nollemus imi-
tari: cum plu-
res facere ce-
perint; quasi
honestum sit
quoad frequen-
tiam sequimur,
& recte apud
nos locum re-
net error, ubi-*

If then, thou haft no ground, nor warrant in the Scriptures for to pledge these Healthes; but rather to abhor them, as the Vanities, and Customes of the World ; as the Rites, and Ceremonies of Infidels, and Pagans, which beſeeeme not Christians ; thou (d) art not for to pledge them, though all the World besides ſhould doe it. Secondly, I antwere ; that we muſt not alwayes looke what the worſt, and moſt of men doe vſually practise ; (e) but what Christ himſelfe by his owne example, hath taught vs for to doe : Now Christ himſelfe, did neuer teach vs either by Precept, or Practife, (nor yet by any of his Prophets, Apoſtles, or Saints in former times) to pledge these Healthes: therefore, we muſt not pledge, nor drinke them, vnlleſſe, wee will digreſſe, and ſtray from Christ, who is our Guide and Patterne. Thirdly, wee muſt (f) not follow a multitudine, to doe euill : we muſt not runne with the moſt, and worſt, (g) who alwayes trace the broad, and ready way to Hell : but we, muſt alwayes obſerue what the beſt, and holieſt, of Gods Saints, and Children doe : imitating, and following them, as farre as they doe imitate, and follow Christ : Now, though the moſt, the worſt, and greatest part of men, (h) Whose multitudine, can yeeld no patronage to any euill,) approoue, and pledge these Healthes: yet the beſt, and holieſt of Gods Saints, doe vtterly refufe, and quite reject them; vnlleſſe it bee, when as they are (i) ouercome of too much paſſion, and flauish feare: therefore, wee muſt imitate and follow them, though they are the ſmaller number; not the moſt, and worſt. Fourthly, wee muſt not ſo much conſider, nor examine what mens wayes, and actions, as what their judegements, and the Testimonies of their Conſciences are; becauſe mens Actions, doe oft times vary from their Conſciences; Witneſſe, the ordinary Practife, and Liues of many, who liue in groſſe, and knowne finnes, which

(d) *Neque enim
ſeruum inueni-
tum in culpa li-
beraberis: hoc
vnum itaque
ſerua re te a
ſeruminibus ex-
nuſ. Chrysost.
Hom. 26. in I.
Cor. 12.*

(e) *Non debe-
mus attendere
quid aliquis
ante nos faci-
endum putau-
rit, (ed quid
gas ante om-
nes eſt Chri-
ſiuſ, priuſe fe-
cerit. Neque
boniſis conſu-
etudinem ſequi
opores ſed
Dei verita-
tem Cyprian.
Epift. lib. 2.
Epift. 3.*

(f) *Exod. 23 2.
Math. 7 13.*

(g) *Peccantium
multitudo non
parit erroris
paſſocinuum
Hierom. Epift.
66 Ruffino.
Tom. 2. p. 231.*

(h) *Dubium modis peccatum committitur, aut vi cupiditatis, aut metu timoris: dum
voluerit vult adspicere quod cupit, vel timet ne incurrit quod metuit. Isidor. His-
pal De Suni: Bono l. 2. c. 17.*

their

their * Consciences , and Judgements doe condemne. Now most of thole who drinke , or pledge these Healthes (especially, such who haue any grace, or ciuility in them) doe secretly condemne them in their Judge-
ments : their Hearts, and Consciences , doe inwardly distaste them, so that they doe eu'en checke, condemne, and judge themselves , when as they drinke, or pledge them : Wheretore, wee should here abandon, and dis-
claime the very drinking, and pledging of these healths, because the Iudgements , and Consciencies of those that pledge them, *doe oft times censure, checke, and inwardly condemnne them for it.* Lastly, I would demand, but this question of those who make this Plea : Whether they are perswaded in their Hearts , and Consciences, that those who drinke, and pledge these Healthes, doe well, or no? If their owne Hearts, vpon good deliberation, and aduise, shall testifie, that they doe but honestly and Christianly in it , when as not onely the Fathers, and Saints in former ages , but eu'en the very Pagans , did condemne them whom Christians should out-strip : they may haue then some ground and colour for to imitate them : but if their owne Hearts, and Soules, shall secretly vpon full deliberation, condemne, and taxe them for it, as I make no question but they will doe: then let them never practise that themselues, which their own Hearts, and Consciences condemne in others : for feare lest
(i) *they condemne themselves in the things which they allow.*

The second pretence for pledging Healthes, is this. That it is an vnciuill, vnmannerly, discourteous, and injurious part , both to the Author , and Owner of the Health, not to pledge it : therefore I know not how I may well refuse it.

To this I answer first; that if there be any discourteisie, or vnmannerlynesse in refusing any Health , it lies on his part, that would allure, or force thee to it , against thy stomack, or thy conscience ; not on thine who deest refuse it. It is an injurious, and discourteous part, to per-

* *Enasiffa pri-
tes quos dire-
confessi facti,
Mens habet at-
tenuos, et fure-
do verbere ca-
dis, Occultum
quantum ad
nimis tortura
flagellum in-
uenit. Satyr. 13.*

*Röm. 14.22.
Excuse 2o*

swade, or force another, to any vreasonable, hurtfull, or vnlawfull thing: but it is (*k*) no *discourteous*, nor *unkinde part*, to give the deniall, or refusall in this case: for else a man might be forced, and drawne to the very foulest finnes, and greatest inconueniences (as many oft times are) to auoide discourtesies. Now Healthes as I haue prooued, are vreasonable, hurtfull, sinfull, and vnlawfull things, which oft times gce against mens Natures, Judgements, Hearts, and Consciencies, which doe secretly abhorre, and vtterly condemne them. Wherefore it is (*l*) no *vnciuill*, *vnmannerly*, *discourteous*, nor *iniurious part*, for to withstand them, in a discrete, and modest manner: as *Calisthenes* the Philosopher did: (*m*) Who being demanded of Alexander the great, why hee would not pledge him: returned him this answere: *I doe not desire O Alexander, to stand in neede of Æsculapius by my Drinking*: or as a young Christian Student did: * *Who being intreated by a certaine Prince to drinke more liberally*, then he ought to doe; gave him this answere: *I craue pardon in this most gracious Prince: I differ but little from a beast already, and will your Grace inforce me to become a beast indeed?* To giue such a modest, cleanly, and discrete deniall as this; or to answere so, as a graue, and worthy Statesman of our Kingdome did: (*n*) *I hat bee would pray for the Kings Health, but drinke for his owne*: is no *vnciuill*, *barbarous*, *vnmannerly*, nor *discourteous part*: yea, it is a beastly, and *vnnaturall part*, not to doe it: Since (*o*) *Horses, Oxen, and Brutish creatures haue so much reason and good manners in them, as to refuse to drinke more then they neede*. Secondly, admit, that Carnall, Ignorant, and Gracelssie men (not gracious and holy Christians who are certainly of another minde) should deeme it an *vnciuill*, *rude*, *discourteous*, or *iniurious part*, to withstand an Health, as commonly they doe: yet is it not better for thee, to bee *vnmannerly*, (*p*) *discourteous*, or *iniurious towards men*, (especially such men as these,) then vnto God himselfe? Temp.Ser.231 p *Pietatis genus est, impium esse pro Domino.* Hier.Tom.1. Epist.23.

Certainely,

Certainely, it is no vnmannery, humorous, precise, dis-courteous, nor vnseemely part, (q) to obey and please God, rather then men. If thou carouze, or pledge thete Healthes, thou maist chance to honour, please, and gratifie men: but thou shalt be * sure to offend, dishonour, and displease the Lord: better therefore is it, to be vnmannery, or iniurious towards men, then towards God himseife.

Thirdly, it is farre better for thee to incurre the ignorant, rash, and iniudicious censure of others, in refusing Healthes, then to animate, or confirme them in the abuse, and practise of thete Healthes, through thine ill example: thy refusall of Healthes, vpon good grounds and reasons, may be a * meanes to worke some good on others, and to reclaine them from this Heathenish, and Sinfull practise: which will be the greatest courtesie, that thou canst doe vnto their Soules: Whereas thy ill example in pledging them, will prooue a great discurtesie, wrong, and * damage to them, in hardning, and heartning them in this Abominable, and Sinfull Ceremonie: Wherefore it is no discourteous, vnciuill, nor iniurious part, to refuse these Healthes, as this carnall, vaine, and false objection, or delusion rather, doth pretend.

Lastly, it is no breach of Allegiance, no point of dis-courtesie, or disrepect to any, to refuse their Healthes: because no Law of God, of Man, or Nature, doth ioyne them. God, and Christian amity, command vs onely (r) to Pray for; it is the(s) Devil onely, and his Mi-nisters, that prescribe vs, for to drinke the Healthes of men: which oft times Damne their Soules. It is therefore the greatest courtesie, that wee can doe to any, to refuse their Healthes, because the pledging of them with their assent, or approbation, doeth surely hurt, if not con-demne their Soules.

And here to close vp this Obiection, let me commend but two directions to you in refusing Healthes, (especial-ly in the presence of your equalls, or superiors,) which will much allay, and quite take off those imputations of

G 3 incui-

^{2 Act. 4. 10.}
Nulla dubia
non est ess.
Christi seruira
non posse: qui
hominiib[us] po-
tius op[er]at
quam Christo
placere: Con-
tents ergo in-
terim famam
humanitatis dis-
plicere, tamen
in Christo pla-
ceamus. Hier.
ad Oceanum:
Epist. Tom. 9.
p. 2. 53.

* Melius bo-
mines exem-
plis docuntur,
qua impunit
hoc in se boni
habitare, quod
approbant qua
principium per
posse. Plinie
Panegyr. Tra-
iano, dictus.
p. 3. 8.

* Plurique pe-
reunt exemplis
Petrus Cunze-
us Satyri: Mc-
nip. 2. p. 62.

r 1 Tim. 2, 13.
2. 3.
See Argue-
ment. 14.

Prou. 15.1.
Ergo ne dubito
blandas adhi-
berò querelas.
Vincuntur
moli pectora
dura præce. Ti-
bulus Eleg. 1.
3. Eleg. 1.
u Quis blandi-
endo dulce nu-
strum malum,

sero recusat
ferre quod su-
bitus rugum

Sen. Hypoll.
A. &. 1. Qui se
cupidatur ro-
lentes dedi-
cti oppugna-
ti, voluntatem
resistendi vte-
riam non habe-
bunt tyrannice
dominantis. Et
hoc sic iusto
Desiudicio:
ut qui cu-
piditatem resiste-
re nolamus
ingressura iam
resistere neque-
amus ingressa

Prosp. Aquit.
de Vita Con-
temp. l. 2 c. 15.

x Nunquā bona fide viriā māfūscunt: si iniusta ratione caprīcūt, iniusta perseuerant. Non recipiunt animō mala tēperamentū, facilius sustuleris ea, quā reixeris: Facilius est iniusta illorū probibere, quā impetū regere. Deinde fidis aliquid iuriū moribus prauis non erunt in nostra potestate. Quare quia extra nos sunt quibus irritantur isti, crescent prout magnas habuerint misericordia causa, quibus cōsententur. Si in nostra potesta-
to non est, an sint affectio, ne illi d quidem est, quanti sint; si ipsi permisisti inspicere, cum causis suis crescent, tantq; erunt, quanti sint. Adicere nunc quid ista quantumvis exiguā sint, in maius excedunt. Nunquā perniciosa seruant modum. Quidvis lenta initia morborum, serpent: Et agrā corpora minima interdum mergit accessio. Illud vero cuius dementia est eredere, quarum rerum extra nostrum arbitrium posita principia, sunt earum nostrī esse arbitris terminos? Quomodo ad id finiendum satu raleo, ad quod pro-
hibendum parum valuit cum facilium sit excludere, quam admissa comprimere. Seneca Epist. 85. I may apply it to this of pledging Healthes.

inciuilitie, iniury, or discourtisie, which the withstand-
ing of these Healthes may bring vpon you.

First, bee sure to put them off with as much (*t*) Mo-
destie, Mildnesse, Ingenuitie, Courtesie, Intreatie, Plau-
sibilitie, and as little Bitternesse, Harshnesse, Passion,
Pride, or Surlinesse, as all concurrent circumstances will
afford: that so the manner of refusall may iustifie, and
commend the act it selfe, and be so farre from giuing iust
offence to any, that it may, even pacifie, and quiet those who
preſſe, or urge the Healthes.

Secondly, in the places where Healthes are likely to
be multiplied, be carefull to withstand the Health that is
first begun, and to giue a milde, yet peremptorie deniall
vnto all that follow it: else the pledging, and condeſcen-
ding to the first Health, will be a strong inducement, or
deepe ingagement to pledge the next, and all that follow,
though it bee to Drunkenesse, and Excesse it selfe: or
such a clogge and tie to men, by ſubiecting them to the
exceptions and diſtaſt of others: that they (*u*) can hardly
refuse the Healthes of any which enſue, without offence: the
pledging of ones mans Health being, ſuch an engagement
for to pledge anothers, (perhaps of the ſelfe-fame qual-
tie with the first:) that it is hard to pledge the one with-
out ſome iniury or diſrespect vnto the other, (as the
World accounts it,) whose Health wee doe put by vs.
Hee then, that would giue content to all, let him bee ſure
to pledge the Healthes of none, and then none can take
exception: Hee that would not be drawne to pledge many
Healthes, let him not admit of any, upon any termes: (*x*) for

be that hath not abilitie, or Conscience to refuse the first, will hardly finde Wisedome, Courage, Will, or Power to withstand the second, third, or fourth Health in any company, or to give ouer pledging Healthes whiles others cease not to begin them. Certainly, hee that wants Grace, or Courage to renounce the first, will never sticke at a second, third, or fourth Health, which comes with more engagements: he that cannot so farre command himselfe, as to withstand the very start and first beginning; will never so farre overcome himselfe, (especially, when hee is much follicited, and pressed by Superiors, Friendes, or such who haue some swaying interest, and power ouer him,) as to disert, or interrupt their progresse, or to put a period to them in due season. If therefore thou wouldest auoyde all circumuention by these Healthes, with which some good men, now and then are ouertaken: withstand these preluforie, and leading Healthes with modestie, and good discretion, which are but traines, and baites to draw on others: and then thou shalt not onely quit thy selfe of that Excesse, which Healthes may draw thee too: but likewise free thy selfe from enuy, and all iust exceptions, and discourtesies that men may take against thee. Obserue, I say, but these two rules, and this obiection need not trouble thee.

The third obiection, or excuse for pledging Healthes, is this: I was commanded, forced, or intreated, by some friend, or great one, for to pledge these Healthes; and I had incurred much wrong, and violence, much hatred and (*e*) displeasure, had I but once withstood them: and might I not then safely pledge them?

To this, I answere first; That there is no Good, no Gracious, nor Holy man, in all the World, that dares to force thee for to pledge him: and as for wicked, and ungodly men: if thou wouldest but with Modestie, Wisedome, Courage, and Discretion, stand it out, they would not be so hardy, as to foce thee for to pledge them, what words so euer they giue out; because the Image of God, and practicall power of Grace, which shines foorth in thee,

G 4

being

* *Excuse 3.*

*t Mala hinc
orientur om-
nia quod non
Deum sed bo-
mines reveren-
mur. Chrysost.
Hom. 12. in
1. Cor. 4.*

Answ. 3.

being backed, and seconded by God himselfe, would
 # Mark. 6. 21. even terrifie, and (*u*) daunt their Hearts. Wherefore, to
 John 18. 5. 6. lay that thele would force thee for to pledge them, be-
 Acts 6. 10. 15. fore thou hast put it to the triall, is but a vaine excuse,
 yea a meere pretence, to shroud thy cowardize, or Excesse
 in Drinking; which will not availe thee in the day of
 Judgement.

2.

a Melius erat
ut caro tua so-
bria occidere-
tur, quam ut
anima tua per-
ebrietatem mo-
ratur. De
Temp. Serm.
231, 232.
 b Omnis neces-
state maior
necessitate est
salutis. Ambr.
Serm. 62.
 c Act. 4. 19.

3.

Secondly, admit, thou were put to this extremitie, that thou must Drinke excessively against thy stomake, or thy Conscience, or else, thou must die for it. I answere with Saint *Augustine*, in the selfe same case: (a) that it were farre better for thee, that thy Temperate flesh should be slaine, then that thy Soule should die of Drunkennesse: better were it for thee, (b) since the necessarie of Saluation, is the greatest necessarie of all others: to die of the menacing, and iniurious Sword, which can but kill the body: then of this Mortall, and Soule-slaying sinne, which kills both Soule, and Body too, without Repentance, and that for euer.

Thirdly, though thou hast men to menace thee for refusing Healthes, yet thou hast God himselfe to stand by thee, and incourage thee; If thou doe it out of Obedience, Loue, and Conscience vnto God; hee will protect, and shelter thee from all the euill, that can befall thee, for his sake, or turne it to thy greater good, and glory: (c) Better therefore is it for thee, to depend on God, in Fearing, Pleasing, and *Obeying him*: then to Distrust, Offend, or Disobey him, for Feare, or Loue of men. If thou incurre the displeasure, or wrath of men in refusing Healthes, yet thou shalt winne the Grace, the Fauour, Loue, and Praise God, which are farre better.

Fourthly, if this excuse would serue the turne, then a man might runne into any sinne, vnder pretence, that he was forced, or perswaded to it; which would wholely evacuate, and make void the Lawes of God, and man: this therefore, wee must know; that wee must rather

(d) part

(d) part with our liues, then commit the least offence, or sinne against the Lord, for to preserue them : else wee are none of Christ's Disciples : Wherefore, wee cannot plead necessite, or compulsion, in excuse of any sinne, because
 (e) Christians have but this one necessite put upon them ;
 not to sinne.

d Luke 14.26
Matth.16. 25.

Lastly, admit, that thou art perswaded to Drinke, and Pledge these Healthes, by those to whom thou haft most engagements ; and that thou doest it onely for to pleasure others, as many doe : yet this is no excuse, nor colour for thee in the sight of God ; because (f) Christians must not bee men pleasers : they must not live to the lusts, and wills of men, but to the will of God : and canst thou then Drinke, or Pledge an Health to pleasure men without offence to God, or breach of these commands ? vndoubtedly shou canst not doe it. (g) Eue was perswaded by the Serpent, to eate of the foridden fruite, and Adam by Eue ; yet that would not iustifie them in the Court of Heauen. (h) Solemon was drawne away after strange Gods, by the allurements, and perswasions of his Idolatrous, and Out-landish Wiues : yet this would not excuse him to the Lord. Perswasions, and intreaties of our dearest friendes (who oft times, doe but act the
 (i) Denills part in carnall Counsells, and advice, when as wee vainly thinke, they act their owne,) will never mitigate, (k) nor falue our sinnes, nor yet the Pledging of these Healthes, when as wee shall come to answere for them before the Judgement Seate of Iesus Christ, (as we shall bee sure to doe, ere long :) Wherefore, let neither threatnings, nor intreaties, hencefoorth moue thee, to Pledge, or second Healthes, because they cannot iustifie, nor excuse thee in the day of Judgement.

c Nulla est ne-
cessitas delin-
quenda, quibus
una est nece-
ssitas non delin-
quenda. Tertul.

d Corona Mi-
litis cap. II.

f Gal. 1.10.
i Cor. 7.23.

i Pet. 4.2,3,5.

5.

g Gen. 3.12.
to 17.

h 1 King. 11.
i Math. 16.22
23. Gen. 3.6.
14. Act. 21.12

13.

k In this case
of pledging
Healthes to
pleasure
friendes, I
may truly
say : Grandis
in suis pueris,
impotens in
Deum et
Hierem. Tom.

l Ep. 25.c. 6.

Excuse: 4.

The last colourable pretence, or allegation, which men produce for pledging Healthes, is this. That it is but a slight, or triuiall matter, to pledge an Health : yea, it is but a kinde of precisenesse, or Puritanicall, and factious humour to refuse it : whence those who make Conscience, and scruple of it, are commonly branded and censured.

Answer.

*I Hoc parum
non est parum:
imo vero est
fere rotum: ci-
tò enim neglo-
sum sit mag-
num. Parus i-
tag; nunquam
deficiamus, ne
in magna inci-
damus. Chry-
soft. Hom. 8. in
1 Cor. 3.
m Tertul. De
Spectac. Lib. c.
24. Cyril. His-
terul. Catech.
Mylapore. 1.
Aug de Symb:
ad Catechume-
nos. l. 4. c. 1.
Salu. de Gub.
Dei. l. 6. p. 190.
to 197. Cypr.
de Spectac. lib.
Chrysost. hom. 6
7. & 38. in
Mat. Lassan:
de Vero cultu.
cap. 20. Basil:
Hexameron.
Hom 4. Clem:
Alex. Orat.
Exhort. ad Gé-
tes, et Padag. l.
3. o. 2. II. Ar-
nob. aduers.
Gentes. l 3, 4,
5. & 7 And
22. Fathers
more.*

sured, for Puritanicall, Humorous, Precise, and Factious persons: or men more scrupulous, then wise. Wherefore, to auoid all inconueniences of this nature: it is the wifest, best, and safest course, to make no bones of pledging Healthes.

To this, I answere; That I haue already manifested this Drinking, and Pledging of Healthes, to bee Sinfull, and Vnlawfull by conuincing Reasons, and Authorities: If any man can solue these Reasons, or Answere these Authorities, so farre as to perswade, and fully satisfie his owne Heart, or Conscience in the sight of God: that Healthes are lawfull iu themselues, and that he may safely vse them: then let him Drinke, and Pledge them at his pleasure, I will not once restraine him. But if his Conscience, Heart, and Judgement, vpon due deliberation, and aduice, shall once informe him; that Healthes are Sinfull, and Vnlawfull, either in their vse, or in themselues: I answere then, that though the Drinking, or Pledging of Healthes, doeth seeme but (*l*) a small, a slight, or triuiall thing, to Luxurious, Riotous, and Licentious persons; yet *it is of infinite, and weighty consequence unto him*, because it is a sinne; and so drawes Eternall death, and condemnation after it. Indeed, this is the reason, why Heathenish, Prophane, Lascivious, and Tisne, nay, Purse-consuming, Stage-plays; (condemned, and sentenced, by some two and thirtie severall Synodes, and Councells; by some two and thirtie Fathers; by some fourtie Christian Authors, and Moderne Divines; by some foure Heathen States: three Christian, and sixe Heathen Emperours; and by some two and twentie of the Graueſt, Best, and Wifest, Heathen Philosophers, Poets, and Historians; as the inuentions, and workes of Satan, as the (*m*) Pomps, and Vanities of this wicked World, which Christians haue renoncied in their Baptisme: as the Seminaries, Ministers, Fowell, and Fomenters, of Sinne, and Wickednesse, (especially, of Fornication, Whoredome, and Uncleaneenesse:) as the very Poyson, and Corruption of mens Soules, and manners; and as Pernicious, and Unſufferable

sufferable euills, in any Christian, or wel-ordered Commonwealth : which should cause all such as beare the name, or face of Christians, for euer to abandon the very sight, and hearing of them ; and to shunne the places where they are acted. J Why Effeminate, Monstrous, Strange, and Meretricious habits and attires : why Mixt, Lasciuious, and Effeminate Dauncing : (I say not singele Modest, Chast, and Sober measures, which may perchance bee vied in their seasons:) why * Curled, Broidered, False, and Supposititious haire : why immoderate Dicing, and Carding, of purpose to winne, to gaine, or passe away the time, (as if our liues and time which * God commandes us to redeeme, were but a trifle,) not for necessary recreation onely : why the Odious, and Infernall art of Face-painting : why Idlenesse, Wantonnesse, Pride, Effeminacy, Scurrilitie, Lying, Swearing, Cursing, Vlury, Couetoufnesse, Oppression, Injustice, Gluttonie, Riot, Drunkennesse, Healthes, and such like hainous sinnes, and sinfull sports, and vanities, which God himselfe, which Fathers, Counells, Moderne Diuines, together with other Christian, and Heathen Authors haue frequently, and resolute-ly condemned ; doe now so ruffle and swarne among vs, as if they were the chiefe and onely vertues, (n) because they doe repute them but small, or little sinnes, and vanities, of which God takes no notice : or else no sinnes at all. For if men did vnfainedly beleue them to bee sinnes indeed, (as they shall surely finde them, to bee such at laft, how euer they admire, and adore them now :) they could not play, nor dally with them, they could not hugge, nor yet imbrace them as they doe. But yet (beloued Readers) this wee must learne, and know ; that as these, and all sinnes else are very great ; so wee are to repute them great, and (o) no sinne small ; because they are committed against a Great, an Infinite, and Eternall God ; and so draw a Great, an Infinite, and Eternall punishment after them. (p) Idle words, (q) Idle thoughts, (r) Vaine actions, (which most men deeme but trifells,) shall draw men into Judge-
ment

* See my Va-
loueliness of
Loue-Lockes.

* Ephes. 5.16.
Coloss. 4.
Ideo Santa
infaliente se
iubranti ho-
mines, quia pu-
ranti ebrietate
aut parvum,
aut nullum esse
peccatum. Au-
gust de Temp.
Serm. 232.

o Nullum cul-
paganus quod
ad Deum per-
tinet lese est
ducendum :
quia per digni-
tatem misericordie
preferentur,
crecerat culpa
faciens. Salu-
de Gub. Dei.
lib. 6. p. 203.

p Mat. 12. 26. 37.
q Eccles. 12. 14.
A Cts 8. 22.
Psal. 215. 3. 13.
r Pial. 24. 3. 41.
s Sam. 32. 21.
Eccles. 6. 12.

ment, and without Repentance, plunge them deepe in Hell, for ever at the last: and will not Idle, Vaine, and sinfull Healthes, (and all the fore recited sinnes) which haue no good, nor profit in them, much more doe it? If so, then deeeme not Healthes, nor any such like pettie sinnes, with which men vse to dally, to bee but toyes, or triuiall things, of which men are to make no Conscience, for feare they (s) draw you on to greater sinnes, and presse your Soules to Hell at last. But admit, that this Drinking, and Pledging of Healthes, (which Councells, Fathers, Christian writers of Moderne times; nay, very Heathen Authors haue condemned) were such deminutive, or pettie toyes, and nicities, as most repute them; yet since they are scandalous, hurtfull, and offendiuie, not hauing any commendable, lawfull, or authorized vse, it should make vs the more ready, and willing to renounce them. The lesser any sinne seemes to be, the lesser pleasure, profit, or aduantage it brings vnto vs, the more indifferency there is in it, the more forwards should we bee to relinquish, and foregoe it. Hee that will not bee at so much cost, nor losse, as to denie himselfe, in small and triuiall things for Christ: Suppose, a strange and vglie fashion; a Meritricious, and Lasciuious attire; a Varnished, and Painted Face; an Effeminate, Vnnaturall, Rustianly, and *vnlouely Loue-locke: a Prophane, and godlesse Oath, (t) the Rhetoriske, and Phrase of most mens speach:) a scurrillous and filthie song, or iest; a vaine, superfluous, and excessive Health, or any such pettie sinnes, and triuiall euills, which bring no good, no gaine, nor pleasure with them: how will he denie himselfe, or crosse his lusts and flesh in greater things, which haue some sensible, and seeming good or pleasure in them? (u) Certainly, bee that is unfaithfull in the lesse, will be unfaithfull likewise in

Isidor. Hisp: De Summ: Bono. lib. 2. cap. 29. & 33. * See my ynloueliness of Loue-locks. t Peinirium ipsum sermonum genu putant esse, non erimini. Christi nouum iam non videtur Sacramentum esse, sed sermo. Saluian. de Gubernat. Dei. lib. 4. pag. 132. Luk. 16, 10, 11, 12.

that which is the greater: (x) hee who will stand with God for very toyes, and trifells, as himselfe accounts them: will stand more stifferly with him upon greater things, which have some seeming price, some good, and value in them; his Heart will cleave so close to these, that hee will sooner part with God, then them. Wherefore, if Healthes, (or any of the fore-named particulars,) be but vaine and Nugatorie trifells in their best acceptation: if they are such vanities, and nicities, wherein wee may denie our selues, without any losse or danger: let vs not so much vnder-value the Loue, and Fauour of our Gracious God, or the Blood and Passion of our blessed Sauiour Iesu Christ; (who died to Redeeeme vs, as well from (y) our vaine and scandalous, as from our sinfull, and wicked conversation,) as not to part with Healthes, and trifells for their sakes, who haue parted with so much for vs: for feare wee proue farre worse then *Iudas*, who (z) would not betray, nor sell Christ Iesu, vnder thirtie pieces of siluer, which were more of value, then thirtie thousand Healthes can be to vs, or others.

Fourthly, admit the most, nay, more then can bee granted: that Healthes are things indifferent; yet questionlesse, (a) they are not vsefull, nor expedient, especially, vnto Christians; who haue vowed Temperance, and Sobrietie vnto God. What haue Temperate, Sober, Graue, or Holy men to doe, with the Ceremonies of Deboist, Licentious, Riotous, and Drunken persons? with the inuentions, and practises, of Ebrious, and Luxurious Infidels, (b) who walke in Resuellings, Banquerings, and excesse of Wine? Is it expedient, for Godly, and Religious Christians: or is it for the Honour, Grace, and credit of Religion, that the Professours of it should imitate, take vp, or practise the Heathenish, Hellish, or Complementall Healthes, and Ceremonies of such men as these; to the staine, and scandall of the Gospel, or the encouragement, president, and confirmation of Licentious Drunkards? If so, what difference, and distinction is

*Cum graui
dolori amittan-
tur, qua cum
magno amore
habentur. Mi-
nus autem ca-
rendo dolentur,
qua minus pos-
silendo dilig-
untur. Istd.
Hilpal. De
Sum. Bon. l.
3.c.63.*

*y. 1 Pet. 1.18.
1 Cor. 10.35.*

*z. Mat. 26.14.
15, & 27.33,4.*

*a 1 Cor. 6.12.
See Ambrose,
Hierome, Chry-
stosome, Theos-
phorus, Theodo-
rus, and Pri-
mogenius on this
place.
Ivan Frid. de.
Ritu. Bib. ad
San. l. t. c.34.
b 1. Pet. 4.3,4*

is there then, betweene Christianity, and Paganisme? betweene Grace, and Wickednesse? betweene a Christian, and an Infidell? betweene a Holy, Temperate, and abstemious Childe of God, (c) whose Temperance, and Sobriety, consist in *deedes*, and practise, not in words, and shewes alone:) and a Deboist and Ebrious sonne of Belial? Certainly, if it bee expedient, (and what man can or dares denie it?) that there should be some (d) apparent discrepancy, and manifest difference, betweene the wayes and liues of Christians, and Pagans; betweene the actions of Godly and Sober men, and Swinish Druakards: betweene the Sonnes of God, the Spouses of Christ, the Temples of the Holy Ghost, the Heires of Heaven, the Vessells of Godlinesse, the Inheritors of Glory, and the Children of Beliall, the Members of Satan, the Synagogues of the Deuill, the first-borne of Hell, the vessels of vncleanenesse, and heires of damnation: betveene Professours of Religion (who should (e) shine as Glorious, and Resplendent lights, and Lamps of Holinesse in the middest of thys our Riotous, Deboist, Pernuerse, and Crooked generation: not (f) any wayes conforming, nor fashioning themselves unto the Lusts, the Wayes, the Fashions, Rites, and Ceremonies of Pagans, or Vngodly wretches) and open, or notorious wicked men, who (g) make their bellies, and their lusts their God. If it be expedient (as questionlesse it is) that the Liues, the Wayes, and Workes of Holy men; should vary from the Workes, the Wayes, and Liues of Gracelesse persons, and the sonnes of Satan: then doubtlesse, how euer some may deeme these Healthes, indifferent in themselves: yet none can judge them so to Christians, because they are * inexpedient, and vtterly unsuitable to their Temperate, Holy, Sober, Exemplary, and inoffensiuue Lives. Wherfore the very inexpediency of these Healthes, (admitting them to be but things indif-

c Tunc vera est dei pratta, si hoc Rebus exhibeat, quid verbis sonat.
Aug. contra Julianum. l. 4. c. 7. *Nou in lingua, sed in corde Christianus est: nec intercessus qualis utare sermone: res enim non verba quaruntur.* Lactanide Falsa: Sap. l. 3. c. 13. *Effe Christianum grande est, non visideri.* Hierom. Tom. 1. Epist. 13. cap. 3. d *Téperantia Christiana sit non esse, verum & visideri.* Tertul. de Cultu Faem lib. c. 9. e Phil. 2. 15. Math 5. 16. f Rom. 12. 2. Col. 2. 20. g Phil. 3. 19. *& Spiritus is homo quis omnia disiudicat, ut ipse a nemine disiudicetur; omne opus suum trina quadam consideratione prauenit: primum quidem, an licet: deinde, an deceat: profitemo, an expedit: &c.* Bernard. de Consid. l. 3. cap. 4.

rent

rent in themselves, which I can hardly grant: should cause all good and Gracious Christians: (b) Who are so moderate, and curbe themselves in the use of lawfull things, and things of small weight, that so they may more easily auoyde unlawfull things, and greater euils, upon all occasions;) for euer to abominate, and quite abandon them in their practise, because they are inexpedient: and for feare of giuing encouragement vnto cull, and scandall vnto godly men.

Fifthly, where as it is surmized, and frequently objected: that this refusall, and dislike of Healthes, doth sauer of nothing else but of a Puritanicall, Singular, Factious, Inditcreete, or ouer-scrupulous and precise Spirit; which is now the received opinion, and iudgement of the World. I answer, that it cannot be so, vniess wee will taxe and ceuse those Fathers, Councells, Diuines, Historians, Emperours, States, and Heathen Authors, together with the very Spirit and Word of God, (whose Testimonies, and Verdicts, I haue here produced against Healthes,) for Puritanes, and Prescirtians: or for ouer-precise, Singular, Factious, and Contradictory Spirits; which the most Peremptory, and Audacious Drunkard, or the Debotlest Rorer, dares not to auouch. Indeede the World is now growne to such a Prodigious, Impudent, exceſſive, and stupendious straine of Wickednesse, and Prophanenesse: that it feares not to (i) *Reproach*, *Condemne*, and *Censure*, all Grace, and Holinesse; all Temperance, and Sobriety, (nay Morall Gravity, Stayednesse, Ciuitie, and Modesty:) vnder the *Approbrious*, and *Ignominious*, tearmes of *Puritanisme*, *Precisenesse*, or *Stoicall*, and *Factious singularity*. Hee that (k) will not runne into the same exceſſe of sinne, and ryot, that others doe: hee that will not be a Bawd, or Pander, to his owne, or other mens sinnes, and lusts: hee that will not turne an incarnate Dcuill, or a very Hydra, or Monster of Impiety, and Prophanenesse; he that shall but offer to (l) oppose *viam suam mortiferis voluptratis dedunt*. *Lact. de Vera Sapientia*,

*h Facilius illi-
cita timebit,
qus licet re-
rebitur. Ter-
de Cult. Fæm:
lib. c.7. Non
cito ad maiora
progreditur,
quæstiam par-
ua formidat.
Hier. Tom. E-
pist: 14. c.1.*

50

*i Malorum fo-
latum est bo-
nos carpere,
dum peccant-
um multitudi-
ne: sciat culpā
mibus pecca-
torum. Hier.
Tom. 1. Epist.
10. cap. 4.*

*k 1 Pet. 4.4.
l John. 7.7.
Is. ii:29,2.
Amos. 5. 10.
Wisd. 2, 10,*

*to 17.
Omnia tollera-
re ac perpeti
necesse est eos
qus veritatem
sequuntur,
quoniam veri-
tas acerba est
ac iniuria om-
nibus qui vir-
tutis expertes
cap. c. 26.*

himselfe

himselfe against the crying sinnes, and common vices of the Times: against the Drunkenesse, Riot; Pride, Vanity, Idlenesse, Lasciuiousnesse; sinnefull Fashions, Customes; Scurrility, Ribaldry, Swearing, Blasphemie, Prophaneness, Wickednesse, or Licentiousnesse, of the World, which affront, and braue God to his face, and bid defiance to his Majestie: Hee that shall but Write, or Speake against these sinnes, or any other: (m) nay, hee that liues not in them, and feares for to commit them, out of Loue, or Conscience towards God,) is forthwith branded for a Puritan, or Nouellizing, Factious, Singular, Proud, Censorious, Discontented, or ouer-zealous Spirit, and I know not what besides, though hee hath God himselfe, and all Antiquity: though hee hath Apostles, Prophets, Counsels, Fathers, nay, Infidels, Pagans, and the whole Church of God, from age to age, to backe, to second, iustifie, and acquit him, against this false, and scandalous imputation. This euery mans experiance, and Conscience, cannot but testifie, as an irrefragable, and vndoubted truth. Wherfore, bee not ouer-rash, nor too precipitate, to prejudicate, or censure others for Puritans, Precisians, Humourists, or the like, for disapproouing Healthes, or opposing the vanities, Fashions, Sinnes; and Customes of the Times, as the maner of most men is, since they haue God himselfe, and all antiquity, to justifie, second, and assoile them. But learne to see the Deuils Art and pollicy, and the (n) inueterate spleene, and malice of the World, against all Holy men: who labour to suppresse, and quite abolish all Temperance, Holinesse, Sobriety, and the very practicall power of Grace, by prejudicating, censuring, and reuiling them, vnder the names of Puritanisme, Singularity, or Precisenesse, in a censorious, peremptory, rash, and vnadvised manner, without any due examination of the things themselues. The reason why most men iudge so hard of the Graces, Wayes, and persons of Gods Saints, as to scandalize, and censure August de Ciuitat. lib. 1. cap. 5. Gen. 3. 15. Gal 4. 22. Mat. 5. 1, 12. 1 John 3. 12, 13. them,

them, or to bring an hard, and ill report vpon them: is because (o) they preiudicte, foretell, and doome them to bee euill, before they examine, try, or prooue them to bee such. If men would (p) first examine, search, and know, and then passe sentence: if they would not iudge vpon (r) reports, and heare-sayes; vpon bare coniectures, iealousies, or surmises; or vpon the common, and received voyce, and fame of ignorant, malignant, rash, or prepossessed Carnallists; (who reuile, and hate all such, whose Graces blemish, censure, and condemne their gracelesse, sensuall, and vnchristian liues and courses:) but vpon their owne experiance, and iudicall knowledge, as all impartiall, wife, and vpright Christians ought to iudge: If they (r) would heare indifferently on both sides, and weigh the Apologies, Plees, and Iustifications of Gracious, Temperate, and Holy men: as well as the accusations, censures, and reproaches, of Worldly, Carnall, Godlesse persons; as Charity, and (t) Injustice binde them for to doe: I doubt not, but they would then recant, and quite repeale their censures, yea alter, and transforme their iudgements, not onely of the Saints themselues; (whom now they (t) doome for Puritans, Hypocrites; or humorous, proud, censorious, base, and odious persons:) but likewise of these Healthes, and all those other fore-mentioned vanities, fashions, finnes, and ceremonies, of the World: which God himselfe, and all his Saints; together with Fathers, Counsels, Mo-

*o Student dā-
nare sanguinem
nocentes, quos
vriue sciant,
innocentes ista-
que confitare de
sp/a innocentia
nolunt: quasi
vero maior i-
niquitas sit
probatum in-
nocentiam dā-
nasse quam im-
audirem. La-
stan. de Iustit.
1.5.c.1. Sie oc-
cupant animos
& obstruunt
peccata ut auto-
nos incipiant
homines odisse,
quam nosse, ne
cognitos aut
imitari possint,
aut dammare
non possint.*

*Minut. Faehx
Octavius p.96
Cypr. de Idol-
lorum vanit.*

*Tract. Nolum
audire quid*

*auditum dammare non possunt. Malunt nescire quia iam oderunt: quod nesciunt pra-
indican id esse, quod si sciant, dammare non poterant. Tertul. Apol. aduers. Gent. c.1.
p. Si iudicas cognoscere. Seneca Medea. Act. 2. Non potes dementiam dicere qui resince-
rit ignorare. Tertul. Apol. adu. Gent. c.1. q. Qui auritos tantum testes accipit, vane
non sane accipit. Philo. Iudeus de Iudice lib. Plus valer ocularii testis vnu quam au-
riti decem. Qui audirent, auditu dicunt: que vident, plane sciant. Plaut. Truculentus
p. 703. Apuleius Floridorum, lib. x. Iustitia est oculata de manifestis praeindicare, quam
manifesta de occultis pradammare. Tertul. Apol. c.2. r. Qui statuit aliquid parte in-
audita altera, licet rotte statuerit haud agnitus est iudex. Seneca Medea. Act. 2.
s Deut. 19.17,18. Iohn 7.50. Acts 25.18. t Nos quia ferica veste non vivimus, mo-
nachii vocamus: quia ebris non sumus, nec chachimo ora dissolutius continentes vo-
camus & trifles: si tunica non canduerit, statim illud è truiso, impofer, & Graciu-
sus. Hierom. Tom. 1. Epist. 23.*

derne Dijines, and Christian Writers, yea Heathen Authors, and the Church of God from age to age, condemne, and censure. Wherefore in this case of Healthes, (or other cases of this nature,) let not priuidice, wilfullenesse, or (*n*) the erroneous reports, and groundlesse censures of the World, direct, or sway your iudgements, as vtually they doe: but consider first, what Reasons, Arguments, and Authorities, are here produced, to convince them to be euill, at least, to be inexpedient, or misbefeming Christians: Consider how little may, or can bee said, to iustifie, or approoue them, at least vnto your Consciences, in the sight of God: and pause vpon it but a whiles, with sincere, and vpright hearts, desirous to bee instructed in the trueth: and then I doubt not, but you will readily confess: that this censure, and condemnation, which is, and hath beene passed vpon Healthes, proceeds not from any Puritanical, factious, singular, contradictory, melancholy, rash, or ouer-precise Spirit: but from a sincere and Gracious Heart; a deliberate, and well-advised judgement; a restitud, and well informed Conscience, grounded vpon good and solid reasons, and vnanswerable Authorities, both of God and man; so that you will henceforth disrelish them in your iudgements, and quite abandon them in your practise.

Lastly, to this; that you should incurre the displeasures of your friends and others, by your refusing, and notwithstanding Healthes, which you are loath to doe. I answere; That he is not (*x*) worthy so much as of the name of a friend, much lesse of a Christian, who will sell his friendship, for the refusall, or crossing of an Health, which would make both thee, and him, an enemie vnto God, and so become an enemie, both to himselfe and thee: Who would (*y*) respect or care for such a person, who preferres his Healthes, before the Loue, the Conscience, the Saluation of his friend, or the dishonour, and displeasure of his God? esteeme not therefore of the losse of such mens favour and respect, who value thee at so low a rate, as to preferre

v. Aestimemus singula, fama remota: & queramus quid sit, non quid vocentur.
Seneca. Epist. 95. *Adhibe diligenter tuam, & intrue re quid sint res nostra, non quid vocentur.*
Id. Epist. 110.

x Non sit tibi amicus quis te vult Deo facere inimicum:
qui est tuus & tuus est inimi- cus. Aug. de Temp. Ser. 231
See Atheneus Diagnos. l. II. cap. I.
y Melius est habere malorum odinum, quam confor- tium. Bernard. de Ordine vi- te, Serm 60.

preferre their Cups, and Healthes before thee. But say thou art loath to lose the loue, and fauour of such men as these : how knowest thou, that thou shalt procure their hatred or displeasure, by crossing and refusing these their Healthes ? If thou doest it in a Discreete, a Modest, Graute, and Christian manner, backing thy refusall with sufficient, satisfactory, and pregnant reasons, as thou oughtest ; thou mayest for ought thou knowest, so farre preuaile with such as woee and pressē thee for to pledge these Healthes, as to conuince their Consciencies, that Healthes are euill : and so reclame them from them : so that thou (*a*) *shalt gaine more loue, and true respect from these at last, by such a discrete refusall*; then if thou haddeſt yeelded, and conſented to them. But admit the worst that may bee : that thou shouldest incurre the censures, reproaches, or displeasure of thy best and dearest carnall friends : yet know this for thy comfort, and encouragement : that it is farre better, for thee to undergo their wrath and causeleſſe censures, (*a*) *which Christians must contemne*: yea, to lose their loue, respect, or friendship : then to ſell the Grace and fauour of God himſelfe, thy best, thy chiefe, and only friend ; or to incurre his heauie censure, and displeasure, which lasteth for all Eternity. (*b*) *If one man ſinne againſt another, the Judge ſhall judge him: but if a man ſinne againſt the Lord, who ſhall intreate for him?* If thou proceedeft out to drinke and pledge these Healthes, thou ſhalte certainly ſinne againſt the Lord: thou ſhalt incurre his wrath and anger ; and ſtrip thy ſelfe ſtarke naked of his loue and fauour, (*c*) *which are both* and ſweeter, to every Gracious, and Holy Soule, than *Life iſelfe*: yea, (*d*) *if thou ſinne wilfully, after the knowledge of this blessed Trueth, and wilt not bee reclaimed from these Healthes, though thy Conscience adſeme, or doome them to be euill, there remains then no more ſacrifice, nor Oblation for ſinne, for thee: but a certaine ſearcfull expectation of Judgement, and fierie indignation to denoure thee*: which will farre exceede all carnall inconueniences,

*a Pro. 28.23.
& 24.25. &c
25.12.*

*a prima vir-
tu est hominis
Christiani con-
temnere homi-
num iudiciorum
& ſemper &
populi recordar-
is, dicentis se
hominum ad
huc placetem
Christi seruum
non eſſem. Hie-
rom: Tom. 1.
Epist. 28.1.2.
b Salm. 23.
c Pſal. 69.3.
d Hebreo 26.
27. Nulla eſt
delicto verius,
quandoſi pro-
cedit iniuria
cordis, ut eam
sequantur pec-
cata. Idior.
Hisp. de Sum:
Bono. 13.1.1.4.*

losses, crosses, or disgraces, which the abandoning, or refusall of these Healthes can bring vpon thee. Let this then now at last perswade and mooue thee, for euer to refute, renounce, and vtterly disclaime the very Drinking, or pledging of all Healthes, what euer carnall motiues solicite, or enforce thee to them.

a *Pernicioſius de republica merentur viſtis rectore, quod non ſolum vitsa concipiunt ipſi, ſed etiam inſundunt in ciuitatem: neque ſolum obſunt quod illi ipſi corrumpuntur, ſed etiam quod corrumpunt: plus que exemplo, quam peccato uocent. Cicero de Legibus, l. 3. Duplūciter reuſus eſt qui a parte delinquit, quia & agit, & doceat. Illoꝝ. Hif. de Sum. Boni. l. 2. cap. 20.*
 b *Veru paniſens dolet de pratorum, laborum de fusu. rū cauenit: rōrā ſequendem paſſionem eſt, ſu plangere, ne commissa, ne non committitur plangēdo: quoniam iuani eſt paſſionem, quām ſequens coinquiat culpa. Bern. Medit. c. 4. e Psal. 16. 4. 1 Cor. 10. 21. d Quis Christianum te effe dicis, Generis armis depone. Hierom. Tom. 2. Epift. 61. cap. 21.*

You haue now (good Christian Readers) as I hope, receiuied a full, a satisfactory, and ſufficient prooife, of the vnlawfulnesſe of Drinking, Pledging, or beginning Healthes: together with a large, and punctuall anſwere, to all obiections, evasions, pretences, or excuses which men make, to iuftifie, moderate, or any way elſe excuse them. There is nothing now remaining; but that those who haue offendēd, and dishonoured God, or scandalized Religion, by these Heathenish, & Infernall Healthes, and Roundes in former times: (especially thoſe Minifters, Magistrates, and men of place, (a) whose ill example hath leauened, animated, and infected others: and prooued more pernicious and hurtfull, then their ſinne it ſelfe:) ſhould presently flie to God by fervent Prayers, and ſound Contrition, and Repentance; to obtaine Remiſſion of their fore-paſt Healthes; and Courage, Grace, and Christian resolution, (b) to abandon, and renounce all Healthes for future times, both in their iudgements, and their Practiſe: exiling them for euer, from their Houſes, Tables, Butties, Sellers, Cups, and Lips; as the very (c) drinke-offering, and Cup of Deuile: which Christians cannot drinke: and as the bane, the ſickneſſe, death, and poyſon of their ſoules. Now what ſhall I ſay more to diſuade, deterre, and weane you from theſe Healthes, then what I haue already recorded of them? They are but Idle, Carnall, Worldly, Heathenish, Idolatrous, and Hellish Ceremonies, inuited, and prosecuted by the very Deuill himſelfe: at leaſt by Inſidels, and the deboſteſt (d) Pagans,

in honour of their Deuil-gods : and to * draw on Drunkennesse, and all Excesse : they are the immediate vshers, harbingers, preparatiues, or flood-gates : the very Baudes, and Panders, to Drunkennesse, Vomit, and all Intemperance whatsoeuer : they are the (e) occasions of many Dulls, Quarrells, Murthers, Stabs, Heart-burnings, Reproaches, Grudges, Contentions, and Discontents : they peruert the true and proper end, and vse of Drinking , and so abuse Gods creatures : they take away all Christian liberty from men, in the vse of Liquors, Drinkes, and Wines ; and put a kinde of force, and necessity, vpon men, in the vse of Gods good creatures, against all reason, and Religion : they violate the rules of Charity, and Justice, in an apparent manner, and oft times cause men to force, condemne, reproach, disdaine, and censure others, who are farre better then themselues, without a cause : they are such things, as neither good, nor bad men, can safely vse without offence, or hurt, and scandall to themselues, and others : they are such vaine, and Heathenish Ceremonies, as misbeseeme all Christians , and Religious persons : but especially, all (f) Clergie men ; though many of that sacred ranke and order, (g) I name not any in particular, are too to much deuoted and addicted to them ; to the ill example of the Laity , and the disgrace , and scandall of Religion : they are infamous, scandalous, and of ill report, not onely with the Church, and Holiest Saints of God ; but euen among the Grauer, Ciuitler, and more Temperate sort of carnall men ; yea, among the very Pagans, and Infidels themselves : they bring no glory at all to God, nor honour, * profit, pleasure, nor advantage vnto men : they serue for the most part, to honour and applaud the Deuill himselfe, or gracelesse, vile and wicked persons, who are oft times Deified , and odored by them :

* Ad uisit a-
lum valere vi-
deo, nisi ut vel
amplius tiba-
tur, vel delo-
Babilim. Ber-
nard. de Gul:
Abbatem A-
polog. Col.
989. D.
e See 4. Iacobi
cap. 5.
Prou. 23.29.

f Plerique sa-
cerdotcs ac ole-
rici male ri-
uidentes, forma-
cateris in ma-
lum existunt,
quis in bonis es-
se exemplum
debuerunt. Ili-
idor Hisp. de
Sum. bono. l.3.
cap. 38.

g Quando finis
nomine contra
vitas scriba-
tur; qui tra-
citur, accusa-
tor sui est. Hie-
rom. adu. Ruf-
fin. Apolog. c.3

Cum ego hoc non de omnibus, sed de his qui tales sunt predicatorum, nullus irasceret cum uno debet qui nequam se tales esse cognoscit: ne hoc ipso quid irascitur, de eas in ipsorum esse videatur. alii. de Gub. Dei. l.4. p. 107 108. * Quscumq; non quoquo modo ad tuam ipsius causam portinat, responendum. Bernard. De Confid. l.2. c.3.

they abuse, pervert, and much prophane, those Sacred and religious gestures, wherewith wee are to worship God, and honour men: they derogate, and detract from Prayer, and attribute that Diuine, and Heauenly efficacie, and blessing, vnto Drinking, that is due to it: Whence some men, (to their shame and condemnation be it spoken,) are Healthing, and Carrouzing for their ** Chil-drens birth* and happynesse, when as they shold bee Praying for them: Baptizing them in Sacke, and Claret, in which the Deuill-spirit *Bacchus* breathes: before they bring them to that Sacred Font, and Holy-Water, in which the Holy Ghost himfelfe, doth worke and moue: and so ** denoting them unto the Deuill himfelfe, and to his Hellish, and Infernall Ceremonies*, which Christians shold abominare: before they consecrate or initiate them vnto Christ, or to his holy and Sacred Mifturies: as if the Deuill were the better Lord and Maister of the two: (a most Prophane, Infernall, Atheifticall, and Unchristian praefte, the very thought of which, should cause all Christians for to tremble.) They are things which the Fathers, and Saints of God in former ag's: which Diuines, and Christian Authors, both Papifts, and Protestants: which Councils, and Emperiall constitutions; which Infidels, and Pagans haue exprefly: (*c*) and the very Word of God, (which none can safely violate) hath impliedly, and frequently condemned, as sinfull, and abominable: yea, they are fuch dangerous, spreading, and pernicious euils, as will prooue the fatall sickneffe, and disease, not onely of the Soules of fuch as drinke and pledge them; but likewise (*d*) of thofe persons whose names and Healthes they beare; and of thofe States, and Kingdomes in which they doe abound; if they confeit vnto them, not labouring for to cleanse them out, by reformation, and Repentance. O then be willing now at laft, on all these grounds and reafons, for euer to renounce, and quite disclaime them, without any more delayes. And if all this will not perfwade you to abandon them: confider then, what a fo-
lemne

** Bibamus pro filiorum san-tate. &c. Amb. de Elia & Ie-iun. cap. 17.*

** Quid nobis cum operibus Diaboli? Quid mihi et tibi est Belial? Ego Christi seruus sum, illius redemptus san-guine, illi me rotum manci-pavi. Quid mihi & tibi est?*

Tantò magis nos oportet separare a Di-abolo, quanto ille se discernit a Christo. Am-bros. De Elia & Iejun. c. 20.

c Nemo contra Prophetas, ne-mo contra Eu-nangelia fa-cit, sine per-scu-to. Concil. Aqui-granēse. Can. 61.

d In Christiano populo vniuers facinus, peccatio est multorum. Salu.de Gub. Deid. 7.p. 264.

lemme vow, and couenant you haue made to God in Baptisme : which bindes you to renounce them. For haue you not vowed, and protested vnto God himselfe, in the sight and hearing of many witnesses, (who will beare testimonie of your periurie, if you stiil proceede:) (e) *To forsake the Deuill, and all his workes, the Pompes, and Vanities of this wicked World, and all the sinfull Lustes of the flesh?* (which forme was always vset in the (f) *Primateine Church:*) and are not Heilthes the very (g) *inventions, and workes of Satan?* were they not inuented and practised, by the Deuill himselfe? were they not a part of his solemne worship, and seruice? and were they not at first deuoted, and vset to his honour? Are they not, *a mere Pompe, and Vanity of this wicked World*, wherein few else but wicked, exorbitant, and gracielesse persons doe delight? and doe they not chiefly serue to satisfie the *sinfull lusts*, and the excessiue, ebrious, and intemperate *desires of the flesh*, which wee haue vowed to renounce? Doubtlesse, there is not any Saint, nor wicked man on earth; no, nor any Deuill, or damned Soule in Hell, so impudent, or shamelesse, that can or dare deny it, since (h) *Magicians, and Pagans have confessed it.* And will you then to periure, and forswear your selues to God himselfe, as to violate this solemne oath, and sacred couenant, (which you haue oft times sealed, and confirmed in the blood of Iesus Christ your blessed Sauiour, at euery Sacrament that you haue received,) so to renounce your God, your Faith, your Vow, and Christianity; in practiseing, justifying, or applauding these Heathenish, Hellish, Prophane, and Gracielesse Hca'thes, against which you haue so seriously protested in your Baptisme? will you, nay can you be so desperately, prodigiously, and inhumanely wicked, as to (i) *prone periured, and forsworne persons, to your Great, your Good, your True, and Faithfull God: * who is able to crush you downe to Hell it selfe, and that for euer?* Beloued, if thus you breake your vowes, and *retineant mente perfida impietatem.* Conc. Toletanum. 4. Can. 74.

H 4

oathes

e Forme of
Baptisme in
our Common
Prayer Booke.
f See Dionys.
Areopag. Eccl.
Hierar. c. 2. 3.

2. 3. Tertul de
Baptismo. G.
d Corona Mi-
litis lib. Cyri.

Hierosol. Cata-
ches. Mythagoc.

1. Hier. Epist.
8 c 5. Aug. de

Symb. ad Cata-
chumenos. l. 4.

c. 1. Chrysost.

Hom. 6. in Co-
loff. 2. Salu de

Gub. Del. l. 6.

Conc. Confstan-
tinop. 6. in

Tyrullo Can. 96

g See Argu-

ment. 14.

h See Pag. 18,

19. 39. 40.

i Multarum

Genitium tam

extat perfida

animorum re

fidem Sacra-

mento promis-

sam obseruare

contemnunt, et

ore simulent

iuramentum pro-

fessionem dum

* Math. 10. 28.

k Non potest
erga homines
esse fideli, quis
Deo extiterit
infidus. Cencit.
Tollestan. 4.
cap. 63.

l Facile ex a-
mico inimicorum
facies cui pro-
missa non red-
deras. Hier. E-
pist. 14. c. 9.

m Heb. 10. 29

* For which
see Virgil: Ae-
neid. l. 3. Line
Rom. Hist. l. 4. t
Sect. 4. 5. Hero-
dori Clio. Sect.
20. 38-39. Lust-
hist. l. 1. p. 12.

Crescas. Exer-
pta Historia.

Diodorus Sic.

Bibl. Hist. l. 22

Sect. 13. Pau-

lus Diaconus

De Gesta L. O.

gobard. l. 1. c. 1

3. Atheneus

Diplos. l. 10. c.

32. Zonaras

Annal. Tom. 1.

F. 28. Tom. 2. F.

61. et 3. F. 119;

Will. Malme-

buriensis De

Gesta regum

Anglia. l. 1. c. 1

p. 9. 10. Plu-

tarch. Sympo-

l. 1. c. 3. & De Socratis Genio Lib.

n. Senec. Epist. 83. Diodorus Siculus Bibl. Hist. 1.

17. Sect. 117. Quint. Curtius l. 10. Sect. 4. Plus Alexan.

o Ashenanus Diplos. l. 10. c.

32. Mr. Beards

Theater of Gods Judgements. l. 2. c. 33.

oathes with God: (k) as men can never trust you here, because you are perfidious to your God: so God himselfe, will (l) surely turne your enemie: and powre out the very strength, and fury of his wrath, and vengeance on you, to your eternall ruine; because (m) you trample under your feete, the very Blood, and holy Sacraments of his Sonne, as Vile, Prophane, and common things, and put him vnto open shame; in breaking these your solemne vowes, which were thus ratified, and confirmed by them. O then let this consideration moue you, to cast off all these Healthes, with all the other saines and vanities of your liues, according to your vowes, and covenants: for feare you prooue perfidious vnto GOD himselfe, to your just, and endlesse condempnation. If this confideration will worke no good vpon you, then ruminat and ponder in your thoughts, those many heavy, terrible, dreadfull, and amazing judgements, which God himselfe hath inflicted vpon Health-drinkers, from time to time.

Not to trouble you with the examples of * the Trojans, Historians, Scythians, Gauls, Babylonians, Franks, or Brittons: nor yet with the Histories of Spargapises and his Armie, or of Brennus, Zerzes, Agathocles, Parthanizus, and sundry other Princes, and Nations who haue beeene all surprised, and sodainely slaine by their Enemie, whiles they were wallowing in the very act of Saine, and Drunkennesse; which shoulde teach all Princes, Generalls, and Commanders to auoyd this sinne: I shall confine my selfe to such examples, as come more punctually to our prefent purpose. It is storied of (n) Alexander the Great; that he dranke his Death and ruine, in quaffing off an whole Corrose, or Health out of Hercules his Cup. (o) In that Drunken Feast, or Combate, which this Alexander made unto the Indians, there were fiftie and thirtie who dranke themclues dead in the place, and never复苏ed more, whiles they caroused

Healthes,

Healthes, and Roundes one to another. It is (p) recorded of Popelus the second, King of Poland; that hauing incurred the displeasure of his Nobilitie, through his ill government, for which they intended to depose him: he fained himselfe to be very sick, by his Queenes aduise; and therewpon sent for twentie of the chiefe Princes of Pomerania, who had the principall voyce in the Election of the Polonian Kings; to come and visite him in this his sickenesse: which they did accordingly. The King upon their comming, requested them to Elect his Sonne to the Kingdome after his decease, which thing they answered they would willingly doe, if the rest of the Nobilitie would consent unto it. The Queene in the meane time prouides a Cup of sudden poyson, of purpose to dispatch them, and presents it to them all, to Drinke the King her husbands Health: they to testifie their loue and Allegiance to the King, Dranke off the Cup, as their manner was, vnto his Health, but to their owne instantane confusione, and immediate Death: and to the subuertion of all the stocke, and race of the Polonian Princes: A sodaine, and searefull, yet a (q) iust Iudgement of God, vpon these Princes; who were much addicted, to the Drinking of Healthes in former times: But loe the infinite (r) Injustice of God on both hands. Out of the Dead and poysoned carcasses of these Princes, there issued such infinite troopes, and swarmes of Rattes, and Mice, as chased Popelus, his Wife, and all his Children from place to place, both by Sea, and Land, till at last they were forced to flie, to the strong Castle of Gracconia, where they were devoured, and eaten vp of these Rattes, and Mice, (s) in despite of Guard, and Garisons, and all those Artes, and Pollicies of Fire, and Water-workes, that were used to secure them: as the Polonian-Histories doe at large declare: so farre are Kings, and all their power, vnable to resist the weakest creatures; when God shall raise them vp in armes against them. (t) At the conclusion of the League betwene Spaine, and the Low-coutrie States, about the yeere 1608. there were many who dranke themselves to Death, (and for ought that men can judge, to Hell it selfe,) in quaffing off Healthes, to the

p *Gnagninus Rerum Polon: Tom. 1. p. 62.*
63. *Cromerus & Nengeba- uerus. De Po- lon. Hist. l. 1.*
Phil Camera- 1188 cap. 12.
Centur. 11.
Munster: Cos- meogr. l. 4. c. 4.

q *Iudicia Dei occula multa iniusta nulla:*
August. Tom.
7. pars 2. often
Ambr. *Tract.*
in Symb. apost:
cap. 11.

r *Afficiunt, occula superis mortalia suspiris Ouid. Meta- morph. l. 13.*

s *Hinc secula discent, indo- metum nshsl effe pro tutum ne nocenti.*

Claud. de 4.
Conf. Hononi.
Pan.

t *Iean Fisid de Ritu. Bbt ad San. l. 1. cap. 7.*

the ratification of that League : I my selfe haue heard, (18) and read of divers, both of our owne and other Kingdomes ; who haue beeene drinking of other mens Healthes so long : that they never enjoyed their owne Healthes, nor liues long after : yea, I haue heard, and * read of soms : who in quaffing downe other mens Healthes, haue swallowed downe their owne (x) immediate , and unexpetted Deaths, (and without Gods infinite mercy, their owne eternall Damnation, and confusio n;) before euer they could rise vp from their knees, on which they dranke them. Memorable, Remarkable, and Terrible, is that Tragical and strange example, of Gods auenging judgement vpon (y) two Drunkards, and Health-quaffers, in Nekerthofewe, a Towne in Almaine, on the fourth day of July in the yere 1580. Who comming there, and there into an Inne, called for Bread and Wine : which being brought, they disliked the Wine for its newnesse, calling for some older, and better Wine : which being brought in great abundance, they fell to Swill, and Carrouse one to another, till they were both as Drunke as Swine. Then one of them pouring forth Wine, draske a Carrouse to his fellow : who pledging him, demanded of him, to whom hee shoulde Drinke ? quoth hee, Drinke thou vnto God: hee hearing this, Drinkes a Carrouse, or Health to God: and then demands of his Companion, of which Wine God shoulde Pledge him, whether of the old, or new? of whether thou wile fasse he. Upon which he takes the new Wine into his hand, and filling the Cup therewith, reacheth forth his arme, as high as he could, as though God shoulde haue Pledged him in good earnest, saying : God, I would faine know what Wine thou likkest best : this Wine is good enough, and too good for thee : if thou haddest sent better, thou shouldest haue had better : but such as it is, take it, Pledge me quickly, and Carrouse it off every sope, as I haue done to thee, or else thou doest me wrong : (the vsuall speach and phrase of Drunkards now, when Metamor.l.7.

** See Byerlin. Chroner. pag 94. Mr. Stubs his Anatomy of Abuses, p.77. 78. Mr. Beards Theater of Gods Judge- ments. l.2.c.33 Mr. Wards Woe to the Drunkard.*

** Arcadore mortuus est dum magis calicis ebrietate merum : sic Erisixenus, qui merum a. perte perdidit habens calix. Athen. Dipp. cl.10.c.12. L.Duriss Val- la medicea, dum multo por- tionem haerit, periit. Ap: Sustentum cum mulsum bibi- fer. Plin. Nat. H.8.l.7.c.4. See Mr. Gata- kers Abrähā Decease. pag 33.34.*

x Nec si quis est extintus prius, quam in vita bi- bendo. Ouid. Metamor.l.7.

Non primum peractum est facinus occantum, quam velocior et peractum. Sal. de Gub. Dei. l.1.p.3. y Mr. Stubs his Anatomy of Abuses: pag.77,78,79 Edition 4. by Richard Jones: London: 1595.

as they would ingage, or force men for to Pledge their Healthes and rounes.). (x) No sooner had hee vitered these blasphemous speaches, but the Lord forthwith proceeds in Iudgement against him: causg his arm which he had stretch'd out, to stand steadfast, and vremooneable, so that kee could not pull it in: and benymming his whole body, so that bee could not moone it from the place. In this agone he remained a long time after, his countenance not changed, rolling his eyes too and fro in a fearefull manner: his breath, and speach being taken from him, so that bee could not breathe, nor speake a word: and yet he seemed to every one to be aliue. After this, the people who flocked thicke, and threefold for to see this wretched spectacle of Gods wrath, and vengeance, assayed to remoue him from the place, but they could not stirre him by any strength: In the end they tyed Horses to him, to draw him thence, but they could not moone him. Then they assayed to burne the House wherein he was, but no fire would once take hold of it: Wherefore, perswading themselves, that God had made him a spectacle to all Drunkards, they surceased their enterprize, wishing the will of the Lord to bee done. And in this miserable and dolefull manner, (saith my Author) standeth this Drunken, and Blasphemous Villaine vremooneable, to this very day: as a Tragicall, Dreadfull, and Prodigious spectacle of Gods wrath, and vengeance against Drunkards, and Health-quaffers. (The very sight, nay, the very relation, or thought of which, should strike the Hearts, and Soules, of all who are denoted vnto Healthes, or Drunkenesse, with terrour, and amazement.) The other Drunken * beast his Companion, who had escaped the immediate hand of God, was by the iust, and auenging hand of the people, Hanged vp on a Gibbet, before the doore of the same House, for an example, and terror vnto others:

* Now consider this, O all ye riotous Drunkards, and Health-quaffers, who forget God, leſt he teare you in pieces, and there

nios si quis declaranda benevolentia studio propinare atlii veller, cum ad craterem trahebat, de quo capite demissi bouis inſtar forbentem bibere necesse erat. Zenophon. De Expedit. Cyri. l.4.p.332. D. * Psal.50.22.

^z Note hence, that Drunkennesse is no Apology, nor excuse for other sinnes that are occasioned in vs by it.

Remember Lot's wife: God turned her into a pillar of Salt but for looking backe to Sodome: Gen.19.

26. Luke 17.

31.32. And might not bee

then much more turne

this blasphemous Drunkard into a fix-

ed Statue, for a

stancinge pax-

sident of his

wrath and

vengeance a-

gainst healths

and drunken-

nesse, to all

future ages;

Since Mirors

of Gods iustice

still remaine,

though Mirac-

les of the

Gospel cease?

* apud Arme-

neum

be none to deliuer. Beloued, these Terrible, and Fatall examples, and patternes of Gods Iudgements vpon others, (together with sundry other presidents of this kinde, which the desire of breuitie doeth cause mee to omit:) shoulde teach vs to (a) beware of Drunkennesse, and all Superfluous, and vugodly Healthes, (b) which are more dangerous then sodaine Death, for feare God cur vs short, and baw vs downe by sudden Judgements, in the selfe-same manner, as hee hath cut of these. Suppose that God shoulde thrust in the Sickle of his Iudgements, and Mow vs downe by some instantanie, and fearefull death, whiles the Health, and Cup, are at our mouthes, or whiles wee are wallowing in our Swinish Drunkennesse: what hopes of Mercy, or Saluation could wee haue? God hath dealt thus with many others, as the fore-recited, and infinite examples else doe testifie: and (c) may he not iustly doe the same to vs, if wee still goe on in Healthes, and Drunkennesse, since his power and Justice are the same for euer? O therefore let vs now at last consider, and remember these Tragicall, and Dreadfull spectacles, or patternes of Gods Iudgements; together with those Assiduous, and Domestique presidents of Gods vengeance vpon Drunkardes, and Health-quaffers, which are euery moneth, or two presented to our eyes, or eares: How many Health-sokers, and Drunkardes may we see, or heare of euery yeere, within the Verge, and compasse of our Iland: (d) Who doe sodainely consume, perissh, and come to a fearefull end: being cut downe by strange, and vnexpected deaths, in the very act and continuance of their sinnes, before they had any time, or space for to repent? and may not their fearefull ends bee ours too, if we continue in the selfe-same sinnes? (e) Let their examples then be our mornings, to drive and force vs from Healthes, and Drunkennesse, without delay: for feare wee end, and set in Woe, in Horror, Death, and Hell, as they haue done. And if Gods Judgements here, will not deterre vs from these sinfull courses; let vs then consider, and settle this firme

a *Felix qui-
cunque a lote
alterius dif-
fers, posse care-
re tur.* Tibul-
lus Epig. lib. 3.
El:7.

b *Maius peri-
culum est, ma-
le vivendi, quia
est moriendi.*
Sen. Epit 85.

* See 2 Sam.
13. 28. 29.

x Kings 16.9.
x. Job 1. 18.

x. Dan. 5.4,
5,6,30.

c *Cuius acci-
dere potest
quod cuique po-
test.* Senec. de
Consolat. ad
Martian. c.9.

*Oportet ut ve-
na pena tene-
at obnoxios,*

*quos familiis er-
ror inuenierit
implicatos.*

Concil. Poli-
tanum. 4. Can.
74.

d Psal. 73. 18,
19,20.

Job. 21.13.

e *Alorum
vniuersa nostra
fit causio. Hie-
rom. Tom. 1.*

Epist. 10. c.4.

firme conclusion in our Hearts, (the inconsideration, and vnbelieve of which, is the caufe of all thofe grofie, and crying finnes, which ouer-spread the World :) That the time will surely come ere long, wee cannot tell h^tw foone : (f) When we muſt all appeare in person, before the Judgement Seate of Chrift, to give a iuft, and ſtrict account of every vaine, and finfull word, and thought; of every act of Sinne, and Drunkenneſſe, that haue ever paſſed from vs: of euery Health that we haue Drunke, or Pledged all our liues. How then ſhall thoſe bee able to appere, (g) or ſtand in Judgement, in that Great, that Terrible, and Amaſing day of Chrift; who haue beene Qualing, and Carrouzing Healthes ſo long, that they haue euuen (h) Reeled, Staggered, or fallen Dead-drunke to the ground, not able to appere in Judgement, nor to ſtand upright on their owne Legges, whiles they (i) coniinued, but (k) not lined here? How ſhall they euer heare the Voyce, or ſee the Face of God, and Chrift, with ioy and comfort; or make the leaſt Apologie, Excuse, or Iuſtification for themſelues at laſt: who haue drunke themſelues Deafe, and Binde, and Dumbe; nay, Dead and ſencaleſſe, now? (l) Having Eares, and yet not Hearing; Eyes, and yet not Seeing; Tongues, and yet not Speaking; Noſes, and yet not Smelling; Feete, and yet not Walking; Reaſon, and yet not Understanding: being farre worse (m) then the very beaſt that perishe: and more like (n) ſencaleſſe Images, Stockes, and ſtones, which Pa- gans worſhipped; then Reaſonable, or Liuing creatures. (o) If the Righteous ſcarcely, ſhall be ſaued in that great, and terrible day: where then ſhall all ungodly Drunkardes, and Ceremonious Health-swillers? where shall all our Ro- ring-boyes; our Deboiſt, and Prodigall Tauerne, or Ale- house haunters; and the like? where shall all Louiall, Crapulous, Health-quaffing, and good-fellow Miſtiers, and Schollers appere? Certainly, they ſhall not know which wayes to turne, nor what to doe, to Plead, or An-

f Ecclesi. 12. 14
Dan. 7. 9, 10.
Matth. 12. 35, 6,
37. c. 25. 31. 10
38. Act. 17. 2. 1.
Rom. 14. 10, 12
2 Cor. 5. 10.
Reu. 20. 11, 12
15.

g Psal. 1. 5.
h Quos manu
infignes armis,
spectu aures,
vultu mina-
cei, roſdem reo
pericernas, ſu-
ne ferro ruineo
ratos, ſine pug-
na interfeſtas,
ſine bolle tu-
batos, ſine ſe-
necitate tremu-
los, in ipso in-
uentus flore
marcentes.

Anibr. de Eliā,
& Ieiū. c. 19.

i Non vixit
iſte, ſed in vita
moratus est:
neceſſo mortua-
m est, ſed dom.
Sen. Epift. 93.

h Vero tunc
vixere quisque
credatus, ſi fe-
cundum ſequi-
lum moxiem,
in ſolo Deo vi-
vere delectatur
Iſiodor. de ſu.
Bono l. 3. c. 63.

l Basil. de Ebriet. & Luxu. Sermo. m Psal. 49. 12, 20. n Psal. 113. 5, 6, 7. o Psal.

135. 15, 16, 17. p 1 Pct. 4. 18.

ſwere

p Quid hor-
ribilis morte?
quid iudicio
terribilis?

Quid metuet si
quis ad ista non
trepidat, non
expanscet, non
timore cōcūti-
tur? Bern. de
Primordiis &
Nouissimis. Ser

Col. 377. A.B.
g 1 Cor. 6.10.
Gal. 5.21.
Reu. 22.15.

r Dan. 7.9.10
Matth. 21.31.
1 Thes. 4.16.

z 17.2 Thes. 1.7
3.9. Iude 14.15
s Phil. 4.5.

Iam. 5.8.9.2.
Pet. 3.9. Reu. 3.

II. cap. 22.20
t Fessinare de-
bet vnu quisq;
ad Denum pa-
rendo dum po-
test, ne si dum
potest noluerit,

cum parate vo-
luerit, omnino
non poscit. Isi-
dor. Hisp. De
Sum. bono. l. 2.
c. 13. Non sem-
per astar erit:

Heli. Opera &
Dies. l. 2. p. 28.
w Rom. 1.9.

Ipse nequissi
tenebris ti-
met: Prima &

Seneca Epist. 97.

swere for themselues, when Christ shall enter into Judge-
ment with them ; but they shall euen (p) be Amazed, and
utterly confounded in the very Anguish, Horror, and Bit-
ternesse of their Soules, at the very thoughts, of all their
Healthes, and Drunkennesse, (q) and sinke downe into the
very deepest depthes of Hell, in endlesse torments. If euer
then you hope for Grace, and Fauour at the hands of
God : if euer you expect to lift vp your Heads, or Hearts,
with Joy and Comfort, in that great and dreadfull day :
(r) Wherein the Lord Iesus Christ himselfe, shall be revealed
from Heauen, with thousands, and ten thousands of his Saints,
and all his mighty Angels ; in the very fulnesse of his power,
and the exceeding brightnesse of his Glory : in flaming fire,
taking vengeance vpon all that know not God : vpon all Disob-
edient, Riotous, Ebrious, Prophane, and Sinfull persons what-
soeuer ; and punishing them with Euerlasting perdition, from
the presence of the Lord, and from the glory of his Power :
which day will surely come (s) ere long, because it is neare
at hand : O then without any more delayes, whiles the
Halcyon dayes of Grace, and Mercy shine so bright vpon
you : whiles the Earning bowells, the Bleeding wounds,
and Compionate armes of Jesus Christ, lye open to
receiue you : (t) whiles you haue Health, and Life, and
Meanes, and Time for to Repent, and make your peace with
God in Christ : as you tender the Euerlasting happiness,
and welfare of your lost and drowned Soules : as you ex-
pect, or long for Grace, or Mercy ; for Joy, and Com-
fort ; for Heauen, and Saluation ; for endlesse Bliss, and
Glory at the last : as you would escape the direfull wrath
of God ; the bitter sentence, and doome of Christ ; the tor-
menting, and Soule-scorching flames of Hell ; and Euer-
lasting seperation from Gods blisfull presence ; abiure,
and vtterly renounce all Sin, all Healthes, and Drunken-
nesse whatsoeuer ; which haue no good, no profit, plea-
sure, nor contentment, but (v) Horror, and Damnation
maxima peccantium est pana, peccasse. Sceleris in scelere supplicium est.
only

onely in them: and presently deuote, and dedicate your ſelues, vnto a Temperate, Gracious, Sober, Strict, and holy Life, for future times, according to your vow in Baptisme, which God will surely require at your hands at laſt: that ſo you may prooue (x) *Patternes of Temperance, and Sobrietie, vnto others, as you haue beene Laughing ſtockes of Drunkenneſſe, and Presidents of Healthes, and Riot heretofore:* and ſo may Liue, and Die, and Rife againe, with ioy and comfort. If you refuſe, reiect, and ſcorne this aduice, as idle, and ſuperfluouſ, or comming out of feaſon, reſolving to proceed in Healthes, and Drunkenneſſe, in deſpite of God, his Sonne, his Word, his Threates, and all his heauy iudgements: which now lay ſiege againſt vs, threatnning our finall, and Euerlaſting ruine, if wee turne not ſpeedily: and ſo you wilfully, and prodigally caſt away your rich, and peerelleſſe Soules for all Eternitie, paſt all Redemption: I haue no more to ſay vnto you then, but only this, (and O that this might proue a loueraigne Cordiall, and ſpeedy Medicine to your dying Soules:) (y) *goe on and periſh: your blood, your doome, and finall condemnation, ſhall feife, and reſt vpon your (z) owne heads, not on mine: who ſeeke your Temporall, and Eternall Health, and well-fare, not your ruine.*

x Vt eſſet ſobrietatis exemplum, qui fuerat antea ebris etatis ludibriis Ambr de Elia. & Ieiun. c. 12.

y Qui voluntate Dei preuerunt in uitantem, voluntatem Dei ſentient vindictam. Prop. Reſpons. ad Obiect. 16. Vincet z Pereant ſibi ſoli qui perire voluerunt. Cypr. Epift. lib. 1. Epift. 8.

Hierom. Tom. 1. Epift. 2. ad Nepotianum. cap. 26.
Nullum iei: nullius nomen mea ſcriptura designatum eſt. Neminem ſpecialiter meus ſermo pulſauit. Generalis de uitijſ disputatio eſt. Qui mihi iraſci voluerit: prius ipſe de ſe quod talis fit, conſtitbitur.

F I N I S.

21

XUM

